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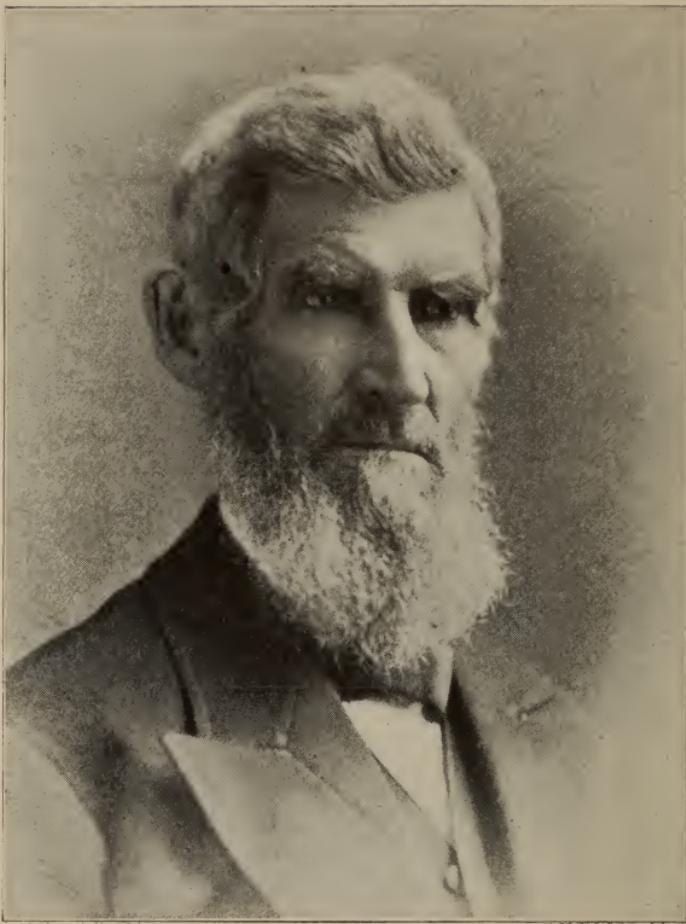
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REV. HENRY SHEDD, D. D.

THE HISTORY
OF
MARION PRESBYTERY

Its Churches, Elders, Ministers,
Missionary Societies, Etc.

Edited and Compiled by
REV. A. C. CRIST
1908

Dedicated to the Memory
of the Ministers and Elders who
have been connected with
The Marion Presbytery

REV. D. F. CENDER.

Rev. D. F. Cender was born in Germany in 1836. He came to America with an aunt when seven years of age, and settled in Crawford Co., Ohio. His father died when he was only a few days old. His mother came to America a few years after her son, and soon returned to Germany on business, and died when there. Mr. Cender became a member of the U. B. Church when twelve years of age. He served in the Union army in 1863-1865. He was ordained as a minister of the U. B. Church in 1867, and was actively engaged in the work 21 years. During this time, about 600 professed conversions occurred under his ministry, and were received into church membership. He was received from the United Brethren Conference by certificate by Marion Presbytery in 1894. Since that time he has done such work in the ministry as opportunity offered, and when not so engaged, has been a faithful attendant of the Presbyterian Church at Cardington, Ohio. Rev. Mr. Cender was married on July 25th, 1858, to Miss Mary A. Ellerton, who gave him much help in his work as a minister. To them three children were born. Two died in early life, and one son died at Cardington just as he was arranging to go to Otterbein University to prepare for the ministry.

PREFACE.

In the preparation of this volume, the editor has availed himself of the following sources of information. In 1829, the Rev. Henry Shedd, D. D., came within the bounds of Marion Presbytery as a missionary, and lived and labored within its territory for fifty-seven years. During that time he kept a record of the important events connected with the Presbytery, and also prepared short sketches of the early ministers. At his death, these papers were placed in the hands of Rev. W. G. March, D. D., who continued the record in the same manner, noting whatever of importance took place in the affairs of the Presbytery. Henry True, M. D., of Marion, kept a similar record, but unfortunately the house in which he kept his papers, having been burned, the larger part of them were destroyed.

At the death of Dr. March, all of the papers above mentioned were placed in the hands of the editor of this volume, who has endeavored to continue the record in a similar manner. It was found impracticable to attempt the preservation of all of the old manuscripts in their original form, so a careful examination was made, and whatever was found to be of value was selected and placed in a form in which it could be permanently preserved.

At the semi-centennial of the erection of Marion Presbytery, which was celebrated in Delaware, Ohio, April 14th, 1886, Dr. Shedd read a paper which he had been previously appointed to prepare, on the topic, "The Pioneer History of Marion Presbytery—to the time of the Division." Dr. March was assigned the topic, "The Old School Church—from the Division to the Reunion," and Rev. Robert Wylie the topic, "The New School Church—from the Division to the Reunion." All of the old records were carefully ex-

amined by these persons with reference to the particular subjects assigned them, at the sacrifice by them of much time and labor. The papers were all read at the celebration mentioned, and are given in this volume, with little alteration.

Rev. W. S. Eagleson also read a paper on the topic, "The Churches from the Reunion to the Present Time," but it has been thought best to give the sketches of the various churches in a continuous narrative, and, for this reason, his paper has been omitted.

The editor, having spent his life from early childhood within the bounds of Marion Presbytery, and knowing his work as a minister must soon end, felt that these records should not only be preserved in a more permanent form, but should also be given a wider circulation. With this purpose in view, he proposed, at a meeting of the Presbytery in Marysville, April 12th, 1908, that he would carry through the work of publication, free from expense to the Presbytery, if the Presbytery would give its official endorsement. The plan was approved by the Presbytery, and an advisory committee, consisting of Rev. A. D. Hawn, D. D., Rev. Marshall Harrington, and Elder R. E. Hills was appointed, to whose valuable assistance in the preparation of the work the editor hereby acknowledges his obligation and indebtedness.

It has been the aim to give due credit to all who have been connected in any way with the Presbytery, either as ministers or elders, for the work they have done; but tardiness in responding to letters of inquiry, and, in some cases, the failure to receive any response whatever, has rendered some defects unavoidable. It has been the aim, however, to do the best that could be done under the circumstances, and it is hoped that the effort that has been made is not without some degree of success.

Sincerely Yours,
A. C. CRIST.

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PRESBYTERIANISM IN GENERAL.

PRESBYTERIANISM is a system of church government by presbyters or elders. This fact distinguishes it from the other forms of church government, viz., the papal, the episcopal and the congregational. In the Presbyterian system, all ecclesiastical authority is in the body of presbyters ordained to rule over the church. The Presbyterian Church exalts the Scriptures above the Church, and urges that Christian men and Christian assemblies should recognize the voice of God's Spirit, speaking through His Word.

Calvin has been regarded as the founder of Presbyterianism, and it is true that he was the first to organize the reformed church on a Presbyterian model; but it should be remembered that government by a body of elders was maintained by the Waldensians and others from a much earlier age. The name being derived from the form of church government, the term Presbyterian properly includes all those who accepted the Presbyterian government, even though there may be differences in their theological beliefs. So in the General Presbyterian Council, held at Edinburg in 1877, the established churches of Germany and the French and Dutch Reformed Churches were represented.

Presbyterians are generally Calvanistic in doctrine, and, for the most part, accept the Westminster Assembly's Confession of Faith, and the Longer and Shorter Catechisms as authoritative statements of their beliefs.

The Presbyterian polity rests on representative government and an ascending series of appellate courts. There are three classes of officers in each well organized church: the minister or pastor, who is called a teaching elder; the body of elders, who, with the pastor, have the spiritual oversight of the church; and the deacons, who have charge

of the relief of the poor, and, in some churches, manage also the financial affairs. The primary governing body is the church session, which consists of a pastor and the ruling elders, chosen by the congregation. Elders were formerly chosen for life; but now, in some of the churches, hold office for a term of years. The church session is under control of the presbytery to which it belongs. The presbytery consists of the pastors and churches of a given district. The presbyteries are united in a larger governing body, called the synod. The larger synods of the United States are representative bodies consisting of ministers and elders chosen from the presbyteries according to some definite ratio. The smaller synods are undelegated bodies, all the ministers and one elder from each church constituting the body.

The completed system, however, includes a General Assembly, which is the supreme court. It meets annually, and consists of ministers and elders chosen by the respective presbyteries in some definite ratio. Appeals and complaints are carried from the lower to the higher judicatory, beginning with the session and terminating with the General Assembly, in all cases relating to the doctrines and government of the church, all other cases terminating with the synod. The Assembly also has general jurisdiction over the various agencies of the church, such as the theological seminaries, and the boards doing the benevolent and missionary work.

The Presbyterian Church in the United States of America was founded by the Scotch, Irish, French, German and Dutch reformed emigrants who came to this country. Being fugitives from persecution they took refuge in the more liberal colonies of Pennsylvania, Maryland, New Jersey, Virginia and the Carolinas, and some in New England. The founding of a Presbyterian colony on Massachusetts Bay took place in 1625. With the arrival of more colonists in 1629, a church was fully constituted under the Rev. Samuel

Skelton. Christ's Presbyterian Church was established at Hempstead, Long Island, in 1644. The Rev. Francis Doughty, an English Presbyterian minister, was the first Presbyterian to preach in New York. He ministered there from 1643 to 1648. A Presbyterian Church was not organized there, however, until 1717. Francis Mackemie ,an Irish minister, of the Presbytery of Laggan, is considered the father of organized Presbyterianism in America. He founded several churches in Maryland and Virginia. Later he crossed the ocean to appeal to the mother church for help. In 1707 he was imprisoned in New York for preaching without commission, for, at that time, the Episcopal was the established church.

The growth of the church was rapid, and in 1716 the Synod of Philadelphia was formed, consisting of four presbyteries, viz., Philadelphia, with six ministers and churches; Newcastle, with six ministers and churches; Snowhill, with three ministers and churches; and Long Island, with two ministers and several churches.

In 1729, the Westminster Confession of Faith was made the doctrinal standard, "as being in all the essential and necessary articles good forms of sound words and a system of Christian doctrine." It was also agreed that no one should be ordained to the ministry who had scruples as to the confession.

In 1739 party feelings were stirred by the visit of George Whitefield, and the synod was divided into two parties, one warmly favoring services as conducted by Mr. Whitefield, the other standing aloof from that form of work. In 1741 the dissention resulted in a schism, and two synods were formed, one, the "Old Side," called the Synod of Philadelphia, and the other, the "New Side," or Synod of New York.

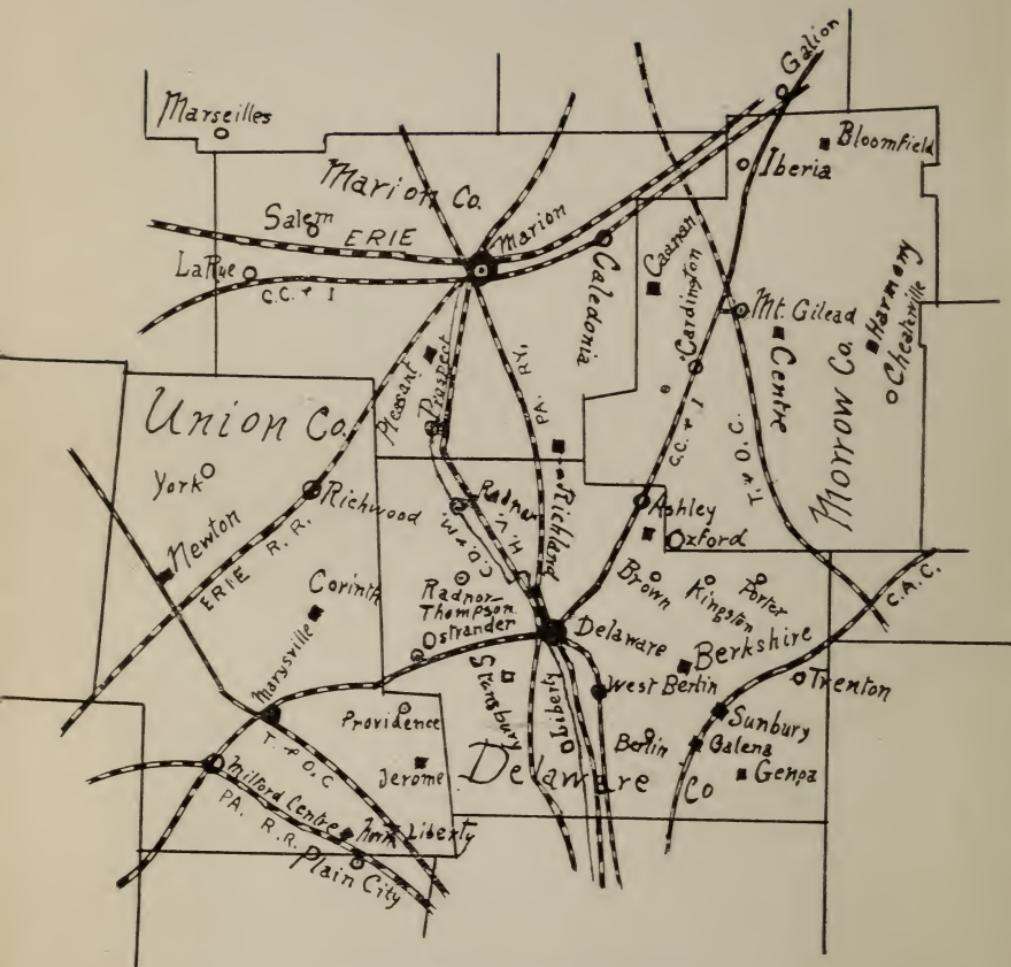
During the struggle of the United States for Independence, the Presbyterians stood as one man for the defense of the civil and religious liberty of the country. John

Witherspoon, one of the most prominent ministers, was a signer of the Declaration of Independence, and before Congress made one of the most effective pleas for the independence of the country.

Soon the need of a General Assembly became evident. In 1785 a large committee was appointed to consider a form of complete organization for the Presbyterian Church in the United States. In May, 1788, the synods met at the call of the committee, and resolved themselves into a General Assembly, and arranged for its first meeting in Philadelphia the following year. The first General Assembly embraced four synods, seventeen presbyteries, four hundred and nineteen congregations, and one hundred and eighty ministers. The form of government of the Scottish church was adopted, but modified so as to deny the civil magistrate any right of interference in church affairs except for protection only.

In 1801 a plan of union was agreed upon between the Presbyterian Church and the Connecticut General Congregational Association, which provided terms for mutual help in the weaker communities. Presbyterian ministers might serve Congregational Churches, and vice versa. The Presbyterian Church, at the time of union numbered twenty-six presbyteries, three hundred ministers, and nearly five hundred congregations. Early in the century there were many revivals, especially in the south-western part of the country, which brought into service many lay workers and exhorters who were neither highly educated nor firm believers in the peculiar doctrines of the Presbyterian Church. The controversy over these questions brought about the secession of the Presbytery of Cumberland, and resulted in the formation of the Cumberland Presbyterian Church in 1810. Controversies upon similar questions, and the agitation concerning slavery, led to the separation of the church in 1837, into the New School and Old School. The further history of these two parties will be found in the pages

which follow. In 1869 the New School and Old School became one, and in 1908, the Cumberland Presbyterian Church also came back into the Presbyterian Church of the United States of America.



MAP OF MARION PRESBYTERY

○ Churches at Present

■ Churches Dissolved

IN 1870, some controversy existing regarding the locality of the first settlement in Union county, William M. Robinson, Esq., of Marysville, wrote to William B. Irwin, at Lebanon, Ohio, for his recollection of the matter. Mr. Irwin was a former resident of Union county, and a well-known surveyor. His reply was as follows:

Lebanon, O., April 25, 1870.

Mr. W. M. Robinson, Esq.—Dear Friend:

I am trying to answer your letter respecting the organization of Union county, but am so feeble and nervous, I fear I cannot write so it can be read. * * * As to the fact of the Ewings' first settlement being at North Liberty, I submit the following facts. My mother's brother, Rev. Archibald Steele, was a licentiate of the Presbytery of Washington, Synod of Kentucky. In the spring of 1799, he was commissioned as a missionary in Southwest Ohio, then a Territory. His mission was to visit all new settlements, make out a list of all members of the church wherever they wanted an organization, and report to Presbytery for proper action. In fulfilling his mission, Mr. Steele kept a regular day journal, yet in the hands of his heirs, to which I have always had free access, and from it I got part of the history of the Church of Milford Center. In that journal, after following it from place to place, we find the following: "Leaving Buck Creek, took the trail for Darby; at four o'clock, arrived at the house of my old friend, Joshua Ewing, where the family, consisting of Joshua and his family, James, his brother, and Betsy, their sister, and their aged mother, lived in a new town on the west bank of Big Darby, named North Liberty." In June, 1808, I was passing this place in company with Joshua Ewing and his eldest son, Scott, (now dead), James Ewing, Samuel Robinson and others; Joshua showed me the remains of the house in which he lived, also his brothers, at the time Mr. Steele called on him; stated that one was memorable from the

fact that in it he and Mr. Steele made up the roll of members which in after years made up the North Liberty congregation. In further confirmation of the above fact, on examination of the record of Presbytery, at the succeeding spring session, a commission was appointed to visit this place, with others reported by Mr. Steele, and organize churches where expedient. The record shows this last commission, in obedience to instructions, did in the fall of 1800 organize a church in this place by the name of North Liberty. Joshua Ewing and Samuel Kirkpatrick were then and there elected elders. * * * A good part of this would be more appropriate for a church history than for a history of the county, but the facts of the two were so interwoven that they give strength to each other. The appointment of a mission to look after the sheep in the wilderness, and then the report of Mr. Steele and the subsequent action of Presbytery, adding to the standing monument of those organized churches, with the record of these divisions up to their present position, is abundant proof of the facts in the case. I have heard Mr. Steele and Mr. Ewing often speak in after years of the settlement of North Liberty, and of the visit of the former there, and of many circumstances relating thereto. Now, my old friend, I remember well our buckskin breeches, linsey hunting shirts, corn-huskins and singing schools. Those days are gone. I will be glad to hear from you as often as you can find time to write.

Yours truly,

WILLIAM B. IRWIN.

PIONEER PLANTING OF PRESBYTERIANISM AS THE BASIS OF MARION PRESBYTERY.

A N address delivered by Rev. Henry Shedd, D. D., at the Semi-Centennial of Marion Presbytery in Delaware, Ohio, April 14, 1886.

Presbyterianism was first planted within the bounds of this (Marion) Presbytery in 1798, by the settlement of the brothers, James and Joshua Ewing, on Darby Creek, in the southern part of Union county. Other Presbyterian families soon came. Rev. Archibald Steele, from the Miami country, visited and preached to them, and was the first Presbyterian minister who ever preached within our bounds. A little church was organized by Mr. Steele in 1800, called North Liberty. Joshua Ewing and Samuel Kirkpatrick were the elders. In 1807 the church was dissolved, and two other churches were formed out of its material by Rev. James Hoge,—Upper Liberty, now Milford Center; Lower Liberty, now Plain City. Rev. Samuel Woods was installed pastor of these churches as a united charge, June 1808, and continued pastor until his death, April 27th, 1815, in the 36th year of his age.

Reverends Hoge and Woods belonged to the Presbytery of Washington. It embraced a portion of Kentucky and all that part of Ohio west of the Scioto, being the frontier Presbytery of the northwest. On the east of the Scioto was the Presbytery of Lancaster.

In 1814, the Synod of Ohio was formed, consisting of the Presbyteries of Washington, Lancaster and Miami, covering all Central and Southern Ohio. The Presbytery of Columbus was organized April 3d, 1822, embracing Pickaway, Franklin, Madison, Union and Delaware counties, with other territory on the west and north. The Delaware and

Liberty churches were organized in 1810, in connection with the labors of Joseph S. Hughes, a licentiate. He was ordained the next year, and continued as supply of these united churches about thirteen years, until his death in the Autumn of 1823.

Rev. Ebenezer Washburne came to Berkshire, Delaware county, in 1817. He preached there and in Kingston about three years.

The Kington Church, including some members living in Berkshire, was organized under the labors of Mr. Washburne in 1818. Rev. William Matthews became pastor of the church in 1820, and continued four years.,

Radnor Church, now Radnor-Thompson, was organized by Rev. J. S. Hughes in 1810, and became a part of his charge in connection with Delaware and Liberty till his death, (the three sessions being united in one.) Rev. Jas. Robinson became pastor of Upper and Lower Liberty in 1821, and continued seven years. Rev. H. VanDemian became the pastor of the united churches of Delaware, Liberty and Radnor, in 1824.

Rev. William Matthews, then of Richmond Presbytery, preached three years. 1824-1827. in the west part of Knox and Richland counties (now Morrow county), and organized Harmony Church in 1824, and Canaan and Center Churches in 1826. Rev. John McKinney was pastor of Harmony five years, 1828-1833.

Rev. Ahab Jinks commenced his labors in Delaware county in 1827. Was supply of Kingston Church; organized Oxford Church, with three elders and members, in 1828, and supplied it somewhat for three years; organized Berlin Church, October, 1829, with three elders, and supplied it three years; organized Genoa Church, February, 1831, with two elders and twenty-four members, and supplied it three years; and organized Brown Church, March, 1831, with two elders and twenty-six members, and supplied it six years.

Marion Church was organized September 9th, 1828, by

Reb. Henry VanDeman, with three elders and forty-six members.

The year 1829 was remarkable for the entrance of three Home Missionary laborers into this field: viz., Reverends Darius C. Allen, Eldad Barber, and Henry Shedd. Mr. Allen was supply of Upper Liberty Church two years, and of Lower Liberty one year.

He organized Marysville Church September 9th, 1829, with two elders and eleven members, and supplied it two years.

Mr. Barber was supply of Marion Church three years. In 1831 he organized Pleasant Church, with two elders and nineteen members, and supplied it one year.

Mr. Shedd was supply of Canaan Church five years and supply of Center Church seven years. Also, supplied Oxford Church one year, 1831 to 1832. November 2nd, 1831, with the assistance of Mr. Barber, he organized the church of Mt. Gilead, with three elders and twenty-six members; was supply two years, and pastor three years.

Rev. Robert Lee, of Richland Presbytery, preached some in Crawford county in 1829 and 1830. A church was organized in Bucyrus in 1830. Thomas Cratty, a licentiate, supplied Bucyrus Church one year, 1831 to 1832, and in connection with his labors, Reverend Henry Shedd organized Sandusky Church, August 17th, 1831, with two elders and twelve members. Mr. Shedd supplied that Church one year, 1835 to 1836. Mr. Cratty, ordained November, 1832, and installed pastor of Marion and Pleasant Churches. Reverend Benjamin Dolbear was supply of Upper Liberty (now Milford Center) Church, one year, 1831 to 1832, and then pastor 1832-1838, six years; was supply of Lower Liberty Church six years, 1831-1837; was supply of Marysville three years, 1831-1834.

Reverend Calvin N. Ransom was installed pastor of Berlin Church, April, 1832, and continued pastor five years, and was supply of Genoa Church two years, 1834-1836.

Reverend Benjamin W. Higbie supplied Marysville one year, 1834 to 1835. Little Mill Creek Church (now Ostrander) was organized by Committee of Presbytery, November 9th, 1834, with two elders and twenty-four members. Reverend James Peregrine supplied this church and Marysville six months, in 1835 and 1836.

Rev. Thomas Cratty, in connection with his labors, organized Grand Church (now Marseilles) in Marion county (now Wyandotte) November 21, 1835, with two elders and 19 members. Rev. Henry Shedd assisted. Oxford Church, not able to obtain preaching, dwindled, and was dissolved in 1835.

We thus see that, during thirty-five years, at the beginning of the present century, nineteen ministers of the Gospel labored more or less, and organized twenty-one churches (only two of which became extinct) among the new settlements of our territory, in order to establish Presbyterianism upon a firm basis for the benefit of succeeding generations, to the glory of God and the salvation of immortal souls.

THE ERECTION, ORGANIZATION AND PROGRESS OF MARION PRESBYTERY.

THE Presbytery of Washington was formed in 1798, embracing a portion of Kentucky and all of Ohio west of the Scioto river.

The east side of the Scioto was embraced in the Presbytery of Ohio; set off from the Presbytery of Redstone in 1793.

The Presbytery of Lancaster was set off from the Presbytery of Ohio, in 1808.

The Presbytery of Miami was founded in 1810.

In 1814, the Synod of Ohio was formed, consisting of the Presbyteries of Washington, Lancaster and Miami.

In 1821, the Synod changed the name of "Washington" to "Chillicothe," and divided it, forming the Presbytery of Columbus.

In 1848, the county of Morrow was formed from parts of Delaware, Marion, Richland and Knox counties.

In October, 1835, the Synod of Ohio set off from the Presbytery of Columbus, the counties of Delaware, Union, Marion and Crawford to form the Presbytery of Marion. It consisted of eight ministers and nineteen churches.

According to the direction of Synod, the Presbytery was organized at Delaware, April 7th, 1836. Rev. William Matthews, the oldest minister, preached the opening sermon and presided in the organization. Rev. Ahab Jinks was chosen moderator, Rev. Thomas Cratty temporary clerk, and Rev. H. VanDeman stated clerk. The ministers were all present, and a majority of the churches were represented. Seven churches had pastors, per minutes of General Assembly in 1836. Five had supplies. Seven were vacant. Five ministers were pastors, two of whom also were supplies. One supply of three churches. Two without charge.

The following is the roll of the Presbytery, as reported to the General Assembly of 1836: William Matthews, without charge; James Peregrine, without charge; Ahab Jinks, supply; Henry VanDeman, pastor; Benjamin Dolbear, pastor and supply; Calvin N. Ransom, pastor; Henry Shedd, pastor; Thomas Cratty, pastor and supply.

Churches.	Communicants.
Kingston, supply	100
Genoa, supply	49
Brown, supply	82
Delaware, pastor	269
Milford Center, pastor	82
Lower Liberty, supply	50
Berlin, pastor	106
Marion, pastor	58
Pleasant, pastor	20
Grand, supply	19
Liberty, vacant	100
Radnor, vacant	60
Canaan, vacant	85
Marysville, vacant	40
Bucyrus, vacant	60
Sandusky, vacant	25
Little Mill Creek, vacant	22
<hr/>	
17 Churches	Total 1227

In connection with the first meeting of Presbytery, an old-fashioned four days meeting was held, during which eight sermons were preached by Reverends Cratty, Dolbear, Jinks, Ransom and Shedd. On the Sabbath was the solemn sacrament, with five tables, at which the Lord's Supper was administered by Reverends Matthews, Ransom, Dolbear, Shedd and Cratty. The pastoral relation existing between Mr. VanDeman and the united churches of Delaware, Liberty and Radnor was dissolved, and Mr. VanDeman was re-installed pastor of Delaware Church. Rever-

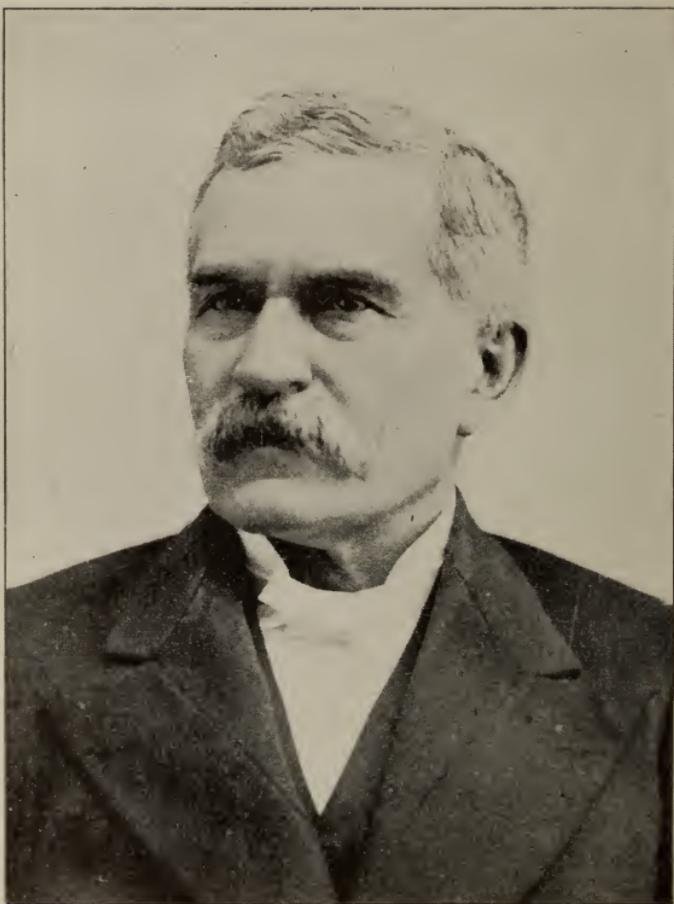
end H. VanDeman and Joseph Boyd, elder in Pleasant Church, were chosen commissioners to the General Assembly. Reverend Thomas Cratty, after a pastorate of four years, died at Marion, November 21st, 1836, aged 38.

In 1837, Reverend Joseph Labaree was received, and installed pastor of the Liberty Church. Reverends Peregrine and C. N. Ransom were dismissed from Presbytery, and Abner D. Chapman, of Lower Liberty Church was licensed to preach, the fifth young man from our bounds who had become a preacher of the Gospel—the others being Thomas Cratty and Benjamin W. Chidlaw, from Radnor; Henry Ballentine, from Marion, and Simeon Brown, from Mt. Gil-ead.

Reverend B. Dolbear was the commissioner to the General Assembly of 1837.

In 1838 Reverend William D. Smith was received as a member of Presbytery, and supplied Marysville and Little Mill Creek. Mr. James Boggs was also received as a licentiate; and on June 27th was ordained and installed pastor of Bucyrus and Sandusky churches. Reverend H. VanDeman and Silas G. Strong, elder in the Marysville Church, were the commissioners to the General Assembly of 1838.

During the two and one-half years between the organization and the division of the Presbytery, but little religious progress had been made on account of the agitation and discussions in reference to the proceedings of the General Assembly of 1837 and 1838. Four churches had, however, been organized: Iberia, by Reverends H. Shedd and T. Cratty, in 1836, with two elders and sixteen members; Trenton, by Reverend C. N. Ransom, in 1836, with three elders and about twenty members; Berkshire, by Mr. Ransom, in 1837, with two elders and ten members. The Presbytery, at the division of old school and new school, consisted of eight ministers and one licentiate, and twenty three churches, and about 1360 members. New School, 760, Old School 600.



WILLIAM GILMORE MARCH, D. D.

MARION PRESBYTERY, OLD SCHOOL, FROM THE DIVISION TO THE REUNION.

BY REVEREND W. G. MARCH, D. D.

AT a time when peace and harmony prevail in the re-united Presbyterian Church, and sound doctrine and good order are maintained, it is improper to revive old feelings and issues, but it is an acknowledged fact, that our church was, for many years, much agitated and disturbed by sharp controversies and differences of views on important doctrines in theology and methods of church work, which finally terminated in a division of the church in 1838, when two General Assemblies held their sessions in Philadelphia ; and each claimed to be the true constitutional body. The commissioners from the Marion Presbytery (Rev. Henry VanDeman and Silas G. Strong) took their seats and acted with what was known as the N. S. Assembly. After this rupture, a meeting of Presbytery was held at Marysville, O., on September 4th-6th, 1838, when these commissioners appeared and gave a report of their doings. Then came the collision—to approve or disapprove of their conduct. The majority of Presbytery approved of the conduct of their commissioners, declaring the new body (N. S.) to be the true constitutional General Assembly; which was viewed by the minority as both in form and in fact, leaving the Presbyterian church; and notice was given to the majority that a memorial to that effect would be presented to the Synod of Ohio, at its next meeting, and also that the minority declined all further participation in any business, to which the majority might attend, and that they (the minority) claimed of right to be the true Presbytery of Marion; and if a sufficient number would unite to constitute a quorum they would immediately pro-

ceed to transact the appropriate business of the Presbytery. A meeting of the minority was then called, when it appeared that though three ministers had voted against approving the conduct of the commissioners, only two appeared to attend to the appropriate business of Presbytery, and consequently all Presbyterial business was necessarily suspended, and the care of the Presbytery referred to the Synod of Ohio, in a memorial signed by all the minority except two, praying for an enlargement of the Presbytery, so as to qualify it for Presbyterial business. This memorial was presented to the Synod of Ohio at its next meeting in Lancaster in October, 1838. The Synod took action in its favor. Reverend Robert Lee without charge, and Reverend Simeon Brown, of Frederick, O., and as much of the territory of Richland Presbytery as included the churches of Frederick and Harmony, were attached to the Presbytery of Marion; and this Presbytery, thus enlarged, was directed to meet at Marion on the first Tuesday (6th) of November, at eleven o'clock a. m., 1838.

At this time and place the meeting was held according to the direction of Synod, and completed the organization of the Old School branch of Marion Presbytery. The wise man tells us, "the day of one's death is better than the day of his birth." This may be true of good men, but may not apply to THINGS, or many of the institutions of man. There are many things in the early history of Marion Presbytery that support this view. It is well to see how the fathers planted; and hence we shall write more about the beginning than the close of this organization.

The ministers enrolled at this first meeting of Presbytery in Marion were Reverend Robert Lee, without charge, Leesville, Ohio, Reverend William Matthews, without charge, Bucyrus, Ohio; Reverend William D. Smith, pastor-elect, Marysville, Ohio; Rev. Simeon Brown, supply, Frederick, Ohio, and pastor, Harmony, Ohio.

By direction of Synod, the first sermon was delivered

by Reverend William D. Smith, who took for his text, Isaiah 46:9-10, "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying * * my counsel shall stand, and I will do all my pleasure."

We can readily believe that the speaker kept nothing back on the doctrines of Divine foreknowledge or predestination. He was a strong, positive man. He fed the people with strong meat; and when he blew the trumpet, it gave no uncertain sound. The first moderator elected was Reverend Robert Lee. There was a good representation of Ruling Elders at that meeting: John Coen, William Richey, Jno. S. Irvin, Thomas Henderson, George Welsh, Peter L. Demorest, John Waters, A. Hardenbrook, John F. Dunlap, Joseph Boyd and William Cunningham—eleven in all. The names of eighteen churches appear upon the minutes of the same meeting, viz., Bucyrus, Delaware, Frederick, Harmony, Lower Liberty (Plain City), Milford Center, Marion, Marysville, Little Mill Creek, Canaan, Centre, Iberia, Grand (Marseilles), Brown, Kingston, Pleasant, and Radnor, located in Union, Delaware, Morrow, Knox, Marion, Crawford and Wyandot counties, and northward. Seventeen is the number reported and found in the above list. Some of these churches were mere fragments, broken and scattered like a building prostrated by the sweeping tornado.

Some of the people adhering to the Old School party; some going with the pastors into the New School branch or organization. Delaware had only twenty members to enlist under the old flag, Mt. Gilead twenty-five, Bucyrus ten, Radnor none, etc., etc.

In view of this situation, the Old School branch of Marion Presbytery adopted the following preamble and resolution:

"Whereas, The congregations of Delaware and Bucyrus presented memorials to Presbytery, stating that their pastors having seceded from the Presbyterian church, they

could no longer view them as Presbyterian ministers in connection with the General Assembly to which they (the petitioners) belonged; and have asked the advice and direction of Presbytery in their peculiar situation:

Therefore, Resolved, That according to the decisions of the General Assembly and of the Synod of Ohio, and in the opinion of this Presbytery, the congregations of Delaware and Bucyrus, by this action of their pastors, in leaving the Presbyterian Church, have become and are hereby declared to be vacant churches, in connection with us, and that they be directed to make all consistent endeavors to obtain the stated means of grace amongst them as soon as possible." (Vol. 1, p. 9-10).

Memorials were received from the churches and congregations of Lower Liberty, and Mt. Gilead, asking for recognition, and for committees to visit them and ordain elders. Their requests were granted. At the next meeting in January, 1839, a similar request was granted to Brown church. In June, (18th) Mr. William Gaston appeared as an elder from Kingston, stating that at least two elders and a number of members of that church, wished to be under the care of this Presbytery, and adhere to the true General Assembly of the Presbyterian Church in the United States, and requested to be taken under our care. The request was granted.

In September, 1839, a memorial from a number of members of the church of Liberty, Liberty township, Delaware county, formerly under care of this Presbytery, was presented to Presbytery, containing a request to be taken under its care. Request was granted, and Mr. Gillis, an elder from said church, was admitted to a seat in Presbytery.

From time to time similar requests were made. Marysville divided, but no Presbyterial action was taken. Milford Center, one of the strongest churches, remained in the Old School connection, with the exception of the pastor

(Reverend B. Dolbear, and his family). Marion remained intact. Here, the first meeting being held, arrangements were made and executed to ordain and install them a pastor in the person of John A. Dunlap, a licentiate received from the Presbytery of Huntington, and to whom the church had given a call.

At this same meeting, a call was presented from Marysville for the labors of William D. Smith. It was accepted by him, and steps taken for his installation, and duly effected on Wednesday, January 2nd, 1839. (Reverend John A. Dunlap preached the sermon, Malachi 2:7; Reverend Robert Lee presided and gave the charge to the pastor, and Reverend Simeon Brown to the people.)

Reverend John A. Dunlap was chosen their first stated clerk, and was instructed to demand of the former stated clerk the former records of this Presbytery, as it was alleged he had left the Presbyterian Church. But there is no evidence that this demand met with a favorable response, or that it was recognized as based upon good grounds. The Old School brethren thought of right the minutes belonged to them. In defining their relations to the New School body, they spoke and acted upon the principle that their claims were just, and that the New School brethren were secessionists, and in the wrong. For several years this view of the situation was conspicuously set forth. When the Presbytery proposed becoming auxiliary to the Assembly's Board of Missions, the resolutions adopted were prefaced with the following preamble:

"Whereas, A number of ministers of this Presbytery have seceded from the Presbyterian Church, and consequently the vacant churches under our care exceedingly multiplied, and a number of them rendered weaker than before, so that they need the special and unremitting care of Presbytery, and whereas, this Presbytery do most cordially adhere to the Presbyterian Church on the basis of the Assemblies of 1837 and 1838."

Thus viewing the situation, the brethren addressed themselves to the work, of looking after these weak and vacant churches. Long journeys were traveled by them on horse-back over poor roads, through the woods and swamps, fording streams, lodging in log cabins, and enduring heat and cold and storm for the blessed work in which they were engaged. Diligent in work, vigilant in counsel, ever alert and active, the workers soon wore out—broken down in health. William D. Smith, John A. Dunlap, and William Hutchisson, a little later in the scene, had almost entirely to relinquish their active labors. The first two (Smith and Dunlap) went into the editorial work and founded the "Presbyterian of the West," a religious paper first published in Springfield, Ohio, and afterwards removed to Cincinnati, Ohio, where, after taking a new name, it was consolidated with the Herald, and is now known as the able, large and influential "Herald and Presbyter."

But, let us go back and note again some transactions of the first days. The actors are all gone, but they were wise and good men and we revere their memory. A long and able pastoral letter was addressed to the churches. It exhorts Christians to cultivate a right spirit and behavior in view of the recent division and prevalent evils of the day, and emphasizes some things worthy our serious attention at the present time. Especially would we recommend a careful attention to the catechisms of our church. We apprehend that one cause of the departure of so many among us, from correct principles is, that the catechisms and the system of catechism instruction pursued by our fathers has fallen into disuse, and has been lamentably neglected. There cannot, in our view, be a more appropriate and useful Sabbath evening's exercise, than for the head of the family to go through the shorter catechism, in part or in whole, as time will admit, asking each member of the family questions in turn, and giving familiar explanations and instructions, both doctrinal and practical,

adapted to the age and capacity of each. Thus a fund of solid and useful information may be given in circumstances which will make a lasting impression upon youth, besides improving a portion of sacred time in a manner richly profitable to all."

The committee who prepared this letter, consisted of William D. Smith, Simeon Brown and Elder Welsh. One hour each day in the morning was then and for many years afterwards spent in devotional exercises.

No man was allowed to preach within their bounds or be received, until he had passed a satisfactory examination on certain points in Theology and church government. This rule was observed more or less strictly up to the time of the reunion.

The first commissioners sent to the General Assembly were Reverend William D. Smith and Elder Thomas Henderson. An apportionment of \$100 was made upon the churches to defray their expenses. This sum was large when we remember the few small churches and the poverty of the people.

In their zeal for orthodoxy, this small Presbytery took measures to circulate the books of our Board, then called "The Tract Society of the General Assembly." William D. Smith was instructed to procure \$50 worth of the publications on the credit of the Presbytery. At another time five dollars worth of the shorter catechism with Scripture proofs were secured and circulated among the people.

Observe another fact: the first meeting began on Tuesday at eleven A. M., continued its sessions until Thursday afternoon, doing an immense amount of work, and only five ministers with the elders present to do it.

They met five times before the close of the year 1839, and held long sessions. If they were not able "to turn the world upside down," they relaxed no efforts to carry out the suggestions of William D. Smith. "We must beat around in the woods to scare up the lost sheep." In their

attempts to rectify prevailing evils, they discovered a remedy, as they imagined, and so resolutely took the necessary action at their third meeting in Milford Center (June, 1839): "In view of the mournful declension of the religious community, in the present age, from soundness in the doctrines of the gospel and from the scriptural order of church government, and of the consequent declension of vital godliness, and in view of the extent of this decelension in the Presbyterian Church for some years past, and in view also of the efforts which are now being made in our church by the advocates of truth and order to effect a return to the Bible, and to the constitution of our church, the Presbytery of Marion feel desirous to remedy as far and as fast as possible all delinquencies in doctrine and order, which may exist within our bounds.

Now, whereas, the office of the deacon is most plainly pointed out in the scriptures, and specifically recognized in the constitution of our church as an ecclesiastical function; and whereas, that office has been disused to a great extent in the Presbyterian Church, therefore, Resolved, That this office be restored in the churches within our bounds, and the churches are hereby required to elect and have ordained, a suitable number of persons to this office, as soon as practicable, and commit to their charge the temporal affairs of the congregation.

In thus doing, Presbytery believes that many evils with which the churches have heretofore been harrassed, as a legitimate consequence of departing from the order established by the head of the church, will be removed, such as negligence and confusion in their temporal affairs, arising from the lightly felt obligations of the transitory office of trustee."

The next Fall, two churches, Frederick and Venice, reported action in compliance with this injunction. A few others at a later day, as Milford Center. On the 9th of April, 1840, rules were adopted for the guidance of these deacons,

7 in number, and would now be of great value in the management of church finances. At an early day (June, 1839), Presbytery strongly urged our people to attend to the practice of family instruction. Sabbath Schools were recommended not to supersede but to aid the other duty. The shorter catechism should be taught in these schools, and each school should be under the direction of the Church Session. (It cordially concurred in the plan proposed by Reverend S. Brown to publish a monthly periodical called "The Calvanistic Monthly," in Fredericktown, Knox county, and recommended the same to the members of all our churches)

But we must pass over many interesting items connected with the early work of this Presbytery and epitomize some other important facts. The Old School branch of Marion Presbytery maintained its separate existence and name for thirty-two years, holding its last stated meeting in Marysville, April, 1870. During that time (thirty-two years) its records fill three large volumes, and cover 1090 pages of closely written matter. It held one hundred and twenty-four meetings of different kinds, as stated, adjourned, etc.

Like all bodies of this kind, much business was transacted of a routine nature, that need not claim our attention. At first these brethren adopted the practice of criticising all the sermons preached, with the view of mutual improvement. At each stated Spring meeting, a sermon was delivered on Foreign Missions, and another discourse in the Fall on Home Missions.

At other times, also, special subjects were assigned to brethren. Brother Lloyd was appointed to preach on "Original Sin," Silas Johnson on "Effectual Calling," James Smith on "The Resurrection," Brunner on "Millerism," VanDeman on "The Office and Duties of Ruling Elders." There was never a time when nothing was said or done, to push forward the benevolent enterprises of the church. The

people were urged to give, and the churches being so many and weak, more money was asked for than was put into the treasury of our Boards, by all the combined collections of our churches.

When Allegheny Theological Seminary was struggling for an existence, the Presbytery, in 1839, undertook to raise its share of \$400, the sum asked of the Synod of Ohio. In 1844, an apportionment of \$1100 was made upon the churches for this seminary, being at the rate of \$1.08 per capita.

In 1840, efforts were made to group the churches in order to save means and strengthen the work; and there has been a struggle at that problem ever since, but the muleish nature of Presbyterians frequently throws the machinery out of gear, and mars the work. Once each year all the churches were required to report what they had done to meet their promises for the support of pastors and stated supplies. Sometimes the churches failed to come up to the requirements, and a fresh reminder was sent out to them. Thus, in 1854, (April 5th) this resolution was adopted: "Resolved, That the Presbytery regard the neglect of the delegates of Session to present written reports of the amount paid the past year to pastors or stated supplies, and the amount still due, and what arrangements have been made for liquidating the same, as wholly inexcusable, and that they be enjoined to see the resolution complied with in the future." Of course the elders took in the situation. The subject of pastoral support had claimed the attention of the General Assembly, and this highest judiciary of the Church had enjoined it upon the ministers to preach upon this subject. Marion Presbytery reaffirmed the injunction, and required reports to be given by her ministers as to their fidelity in the matter.

As early as April (3), 1839, vacant congregations were recommended to pay supplies sent by Presbytery, \$5 for every Sabbath day's labor.

There was a standard rule adopted in 1847, (April 21st),

of this character: "Resolved, That both ministers and elders be called upon at the stated meeting of Presbytery, held in the Spring of each year, to state how they have fulfilled their ordination vows during the year then closed."

Much attention was given to special religious work for the salvation of souls. Special days of prayer and for humiliation were recommended, and the appointment of the week of prayer was heartily received and commended to all our churches.

They took a serious and sensible view of protracted meetings, and advised "that such seasons be preceded by special and earnest prayer in the congregation for the outpouring of the Holy Spirit." This was in 1855, (September 6th). To carry out some effective scheme of this kind, the Presbytery was divided into districts, and work arranged accordingly.

A Presbyterial convention was held in Galion November 12th, 1867, to discuss the interests of religion in our churches. It was well attended, and a deep religious spirit seemed to dwell in the hearts of the brethren who arranged two and two to hold special services in all our churches. Many of them experienced gracious awakenings and large accessions to the churches were reported at the next Spring meeting, held in Mt. Gilead (1868).

On questions of the day, that have a moral or practical character, the Presbytery gave their opinions. In 1840 (April) this report was adopted: "Resolved, That in view of the mournful desecration of the Sabbath so universally prevalent, and the obligations of all Christians, and especially ministers, to shun all appearance of evil, it be earnestly recommended to all our ministers and all under our authority, to refrain from solemnizing marriages on the Sabbath."

They had something to say about secret societies in 1841, (September 8th): "Resolved, That in the opinion of this Presbytery it is disorderly for a member of any of the

churches under their care to be, or remain in connection with any secret association, bound together by oath, the object of which is secular in its nature, when the evident tendency of such connection shall be injurious to the spiritual interests of the individual so connected, or to the character of the church to which he may belong." A singular feature of the marriage relation came before them in the form of an overture: 1st, Is it lawful for a man to marry his half brother's daughter? 2nd, If not, what action should be taken by the session of a church, one of whose members has consummated such a marriage?" Answer (June 14th, 1853): "Though there may be a few serious persons who could conscientiously contract a marriage such as is contemplated in the overture, yet, in the judgment of this Presbytery, such marriages are forbidden by the Levitical law, the standards of our Church, and the law of nature, if not, also, by the laws of the land, are inimical to the purity of the family, a cause of grief to the pious, and of reproach to religion, and should receive the strong disapprobation of the church and all its courts.

Presbytery would further advise a session, having cognizance of such an offence, to administer the censure of the church so promptly, decidedly and publicly, as to remove the scandal from the church; yet they cannot advise that parties so united be required to separate, nor can they point out the precise degree of discipline demanded, or the time the offenders should be required to lie under censure. Session can best determine this from their knowledge of the facts in the case, from the spirit in which their censures are received, and from the state of feeling in the congregation and community."

In 1843 (September 5th) Presbytery refused to recommend to the churches under its care to dispense with the use of tokens of admission to the sacrament of the Lord's Supper.

The yeas and nays were ordered, and are as follows:

Yeas—Peck, Hutchisson, Shepherd, Brice, Ministers; Boyd and Coe, Elders; Yeas 6. Nays: Matthews, Jas. Smith, Dunlap, Blaney, Galbreath, Cook and Jinks, Ministers; Brown, Cellar, Rodgers, J. F. Dunlap, Richey, Stevenson, Marquis and Dobbins;; Nays 15.

The question of baptizing the children of other denominations was introduced, and then referred to Synod for an answer, but neither tradition nor record can tell us how the matter was decided.

In 1840, (September 8) the brethren gave it as their opinion that baptism by Catholic priest is not valid.

Presbytery refused its sanction to the adoption of any law into the constitution of our church, authorizing a minister to demit the ministerial office, the first time in 1848, and another time in 1859. There was a meeting in Upper Sandusky in September, 1850, that could do no business for want of a quorum, and the brethren patiently waited until the requisite number appeared on the ground.

In the month of April (11th), 1866, in Bucyrus, there was celebrated the 30th anniversary of the organization of the Presbytery. Dr. True gave the principal address. Looking at this proceeding in the light of all the circumstances shining upon us, the brethren must still have entertained the belief which had currency among the fathers, that they were the true and only Presbytery of Marion. There was only one time in its history that this Presbytery met near the last of the week and remained over the Sabbath, and worshipped with the congregation. This was in September, 1869, at Marseilles.

Thirty years ago, or more, the American Bible Union prepared and circulated a new version of the New Testament, in which the words "baptize" and "baptism" were translated "immerse" and "immersion." Publications were also circulated that were calculated to give the impression, that this work had the sanction of leading ministers of the Presbyterian Church. The Presbytery denounced such

statements as dishonest and deserving of a public reprobation, as follows:

1st. "We decidedly disapprove of this whole project as uncalled for, and, so far as we can judge, originating in denominational jealousy and tending to sectarian strife.

2nd. "We are convinced that no revision or translation of the Scriptures can be made that will be more correct or less liable to just criticism than the present, and that no revised edition or translation can be made that will ever secure such an amount of confidence in its excellence as the one now in use."

At an early day, decided action in favor of temperance was taken, and the Presbytery has kept pace with public sentiment and the advanced views and actions of the Church, as expressed through her General Assemblies. Ministers were required to preach annually upon this subject, and report their compliance with this rule.

The subject of slavery received due attention. When the New School Church divided upon this question in 1857, it was feared that the southern wing, or pro-slavery part, would seek a connection with our church. In the following September, 1857, Marion Presbytery remonstrated strongly, as follows.

"Whereas, indications point to the probability of an effort being made within the coming year to unite with the Southern Presbyteries of our Church, a part or the whole of the body recently seceding from the General Assembly (New School), therefore

"Resolved, That we view with concern and apprehension the introduction into our communion of a body of men holding to so great an extent the principles generally imputed to them and extensively published as belonging to them, on the subject of slavery.

Resolved, That we abide by the action of the General Assembly of 1818, as still expressing the sentiments of our Church on that subject, without modification or change.

Resolved, That we view with alarm the increase of pro-slavery sentiments in our country, and deprecate the further extension of the institution of slavery beyond its present limits."

Yea: I. N. Shepherd, Evans, McCarter, Templeton, Johnson, Drake, Perkins, Ministers. H. A. True, Thos. Cratty, Joseph Moody, Jno. McCammon, I. M. Crabbe, Jno. S. Smith, M. McCutchen and William S. Williams, Elders, 15.

Nay: Ministers, H. VanDeman, Blaney, Knott, Lloyd; Elders, Andrew Smith, Jno. Campbell, Jas. Todd, J. P. Gray, 8.

Charles E. Wilkins, not voting.

The four ministers and Elder Todd, who voted in the negative, offered a protest.

About four years later (May 8th, 1861), and previous to a meeting of the General Assembly, another deliverance was made:

"Resolved, That our commissioners to the General Assembly be instructed to oppose any attempt, if any should be made, to change the position of our church, on the subject of slavery."

The General Assembly of that year, by a majority of more than two to one, passed resolutions on the state of the country, strong and loyal resolutions for that day.

In September (4), 1861, Presbytery said: "We recommend the action of the General Assembly on the state of the country, and that we sustain and approve the recommendations and principles therein contained.

Ayes: Ministers, Smith, Thompson, Shepherd, McCarter, Templeton, Fry, Perkins, Hahn; Elders Moody, McLain, Mitchell, Elliott, Demorest, A. Smith, Newhouse, Johns, McMillan and Richie, 18.

Nay: Ministers, VanDeman and Blaney, and Elder Mears, 3.

Other facts might be adduced from the records, vindicating the cordial and unwavering loyalty of our ministers

and people, but sufficient has been presented on that matter.

Like our Church generally, the Presbytery took a deep interest in education matters. Young men were aided in their preparation for the ministry. At different times the parochial schools and a Presbyterial Academy were much discussed, and efforts made to establish something of the kind, but nothing of a definite character was ever secured. The largest enterprise of this kind was what is known as the "Delaware Female College." It started out with much promise, but from various causes, it was overtaken with reverses, and in the end proved a sad failure, and for years its affairs were a source of trouble to the Presbytery, and of anxiety and grief to many hearts.

We sometimes make a distinction between the church triumphant and the church militant. Marion Presbytery was not lacking in the latter quality. Neither ministers nor people were all lambs. Appeals, complaints, and references claimed frequently the attention of Presbytery. For years the church of Canaan seemed to be in trouble. Judicial cases were before the session. Committees of Presbytery visited the church to adjust their difficulties and rectify evils. Some of our ministers had charges brought against them. One brother was put upon trial for trivial offenses. It was brought out in the investigation that he had received into the church a person who had not read the confession of faith. He also happened to pass an Elder's house without calling to see his sick wife. Wrote to the Board of Home Missions for less money than had been granted him. Sold some unmarketable wheat, but it came out that he had acted squarely and honorably. Another specification was, that he left his church without a proper cause. This last, however, was withdrawn.

Of course the Presbytery acquitted him. Some of the more sensible brethren protested against taking up such a case, and going into trial.

Again, some sixty-seven pages of the minutes, Volume 2, are filled with the reports of a trial that now appears to have been of small importance; and yet it left its evil effects upon the congregation or church in which it was held.

At a later day, a long and bitter contest occurred between two ministers, the records of which cover 127 pages of Volume 3 of the minutes, and resulted in nothing clear and decisive.

But it is a matter for praise to God, and devout thanksgiving, that the militant spirit is dying out in the Presbyterian Church. Our churches and ministers, generally, as we humbly believe, are addressing themselves to the grander work of saving souls, and seeking larger influences of that gracious spirit from above, which burn the fetters of sin, and quench the passions of hate and strife and jealousy which rule so powerfully poor human nature. When slavery was destroyed, and the spirit of unity and love of country baptized with blood, was binding and riveting together in one solid mass the disjointed members of this great republic, the whole Christian Church was swept along by this mighty impulse, and now seemed to be the auspicious hour for the two branches of the Presbyterian Church to throw aside all past differences and become one again in name, one in heart and deed.

The Union, The Union, in State and Church was the watchword that ran all along the lines. This popular and religious sentiment ran with irresistible force into every department of our church. Men of character and influence gave it their earnest consideration. The press took up the cause, and said: "We must unite, it can be done." The great heart of our people became enthusiastic in working for its consummation. The old men paused and asked for time to think. The young men said "Away with the past; Union we must have."

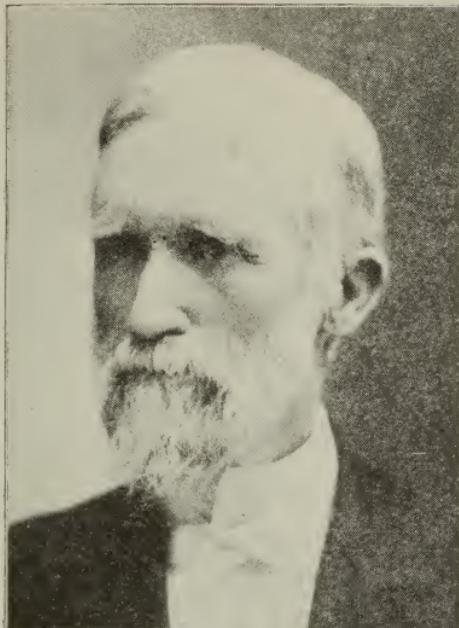
Presbyteries from both branches came together in convention for conference and prayer, and returned to their

homes with a deep conviction that the time for Union had come. Marion Presbytery was full of the spirit and rightly "discerned the signs of the times," and in the spring of 1865, adopted, unanimously, by a rising vote, this resolution:

"Resolved, That this Presbytery looks upon a union with the other branch of the Presbyterian Church, commonly called the New School, as desirable, and recommend to the General Assembly, that as soon as the way is open, such steps be taken, as in their judgment, seem best to consummate the organic union of the two bodies."

In less than five years this glorious object was achieved, and during its progress, Marion Presbytery gave it ardent and unwavering support. And when the two streams flowed together in one common current, when the broken ranks were closed up, and Old and New School passed out of existence, to be known no more forever, none were more happy and joyful than the sons and daughters of Marion Presbytery; and we are here to-day to testify to the goodness of the Lord, and especially, how good and pleasant it is for brethren to dwell together in unity."

(Read at Semi-centenary Anniversary of Marion Presbytery, held in Delaware, Ohio, April 14th, 1886.)



ROBERT WYLIE

HISTORICAL SKETCH OF FRANKLIN PRESBYTERY FROM 1837 TO 1870.

BY THE REVEREND R. WYLIE.

NOTWITHSTANDING the disastrous and discouraging effects of the division of Marion Presbytery into New School and Old School, the New School pursued its way with much success. The territory of Presbytery now became enlarged by the addition of four counties, Franklin, Pickaway, Madison and Richland, and their ministers, Jacob Little, Abram Leonard, and Franklin Putnam; and three churches, Jeffer-

son, Reynoldsburg, and Circleville became connected with Presbytery, so that in 1839 (April) the Presbytery contained nine ministers and seventeen churches, and had one licentiate. In April, 1846, Presbytery contained eighteen ministers, one licentiate, twenty churches, and 1486 communicants. Five ministers were pastors; seven were stated supply, and six without charge, and four churches were vacant.

April 6th, 1847, Presbytery took the name of Franklin. We could find no reason for the change of name.

Roll of Presbytery, April 6th, 1847: Jacob Tuttle, H. VanDeman, Henry Shedd, H. L. Hitchcock, James Brown, Joseph F. Tuttle, James Rowland, L. A. Lowyer, A. S. Avery, Joseph Labaree, E. Evans, John Hunt, W. M. Rogers, S T. Mills, John Covert.

June 1st, 1847, John W. Thompson was ordained and installed pastor of Berlin Church, which relation continued until after the reunion.

November 30th, 1847, Reverend H. VanDeman and the first church of Delaware were dismissed by their own request, from the Presbytery of Franklin, to unite with the Presbytery of Marion, in connection with annual General Assembly.

In April, 1850, Presbytery of Franklin passed some strong resolutions, respecting slavery, which they instructed their commissioners to present to the General Assembly, and endeavor to secure the action of that body, in accordance with theirs.

The resolutions were as follows:

"Whereas, The subject of the sin of slavery, as connected with the Presbyterian Church, demanded an expression of opinion from every member or body connected therewith, and such efficient action in regard to it as may be in the power of such members as a body, the Presbytery of Franklin makes the following declaration:

Resolved, First, That we hold voluntary slave-holding

to be a sin and crime against God and man, and that wherever found in our churches, it should be dealt with as any other sin and crime of similar magnitude. By this we do not mean that allowances are never to be made for peculiar circumstances, want of light, intention, and in estimating the degree of guilt attaching to individual cases, but simply that it should be treated as other sins.

Second, That we consider the legal relation of slave-holding as *prima facie* evidence that such slave-holding is voluntary and criminal, and that if it is not so in fact, a person standing in such legal relation is bound to show, by proper evidence, to the judicature to which he is amenable, that his case is an exception.

Third, That one strong tie which binds us to the great body of the New School Presbyterian Church, is the hope that they will see and act right on this great question, and that as a body we shall be freed from the sin and shame of slavery, and that when this hope ceases, all the other ties, however strong, will be immediately sundered, we cannot continue in a hopeless alliance with a body of sin and death, with slavery in the Church of God."

Yeas, Nine ministers and seven elders. Nays, one minister and five elders.

April 1st, 1857, the following report respecting the fugitive slave law was adopted by the Presbytery:

"We consider the recent 'fugitive slave law' contrary to the Bible, and believing all men, and especially all Christians, are under obligations to obey the "Law of God" as the 'Higher Law' in preference to all laws of men, nevertheless we would not in the least countenance any resistance to the 'laws of the land' by physical force, but would recommend, quietly, to abide the penalty."

In April, 1856, Presbytery embraced ten counties, Pickaway, Franklin, Madison, Union, Delaware, Marion, Morrow, Richland, Crawford and Wyandott, and contained thirteen ministers, twenty-three churches, and 1425 commu-

nicians, five pastors, six stated supply's, two without charge and eleven churches vacant.

In April, 1870, the year of the reunion of the two branches of the Presbyterian Church, the Presbytery of Franklin contained fourteen ministers, thirteen churches, and 1200 communicants.

Roll, 1870, (April): John Hunt, Henry Shedd, John W. Thompson, O. H. Newton, Henry Bushnell, E. D. Morris, Homer McVey, John F. Kendall, Samuel D. Smith, James S. Campbell, John H. Shedd, Henry R. Hoisington, Levi P. Sabin, Robert Wylie.

At the reunion, the Presbytery of Columbus became the legal successor of the Presbytery of Franklin.

At a meeting of the reunited Synod of Columbus, held in the city of Columbus, July, 1870, the following distribution was made of the Presbytery of Franklin: The counties of Pickaway, Franklin and Madison were given to Presbytery of Columbus. The counties of Union, Delaware, Marion and Morrow, to the Presbytery of Marion. The county of Richland to the Presbytery of Wooster. The counties of Crawford and Wyandotte were in the Synod of Toledo. And with this division of territory, ministers John Hunt, Henry Shedd, John W. Thompson, Samuel D. Smith, James S. Campbell, and Robert Wylie, with churches of Berlin, Delhi, Porter, Trenton, Delaware 2d, Little Mill Creek (Ostrander), Genoa and Ashley became members of Marion Presbytery.

Ministers, O. H. Newton, Homer McVey, John F. Kendall, H. R. Hoisington, Levi P. Sabin, and John H. Shedd, with churches of Reynoldsburg, Columbus 2nd, Circleville, Central College and Jefferson, became members of the Presbytery of Columbus. Reverend E. D. Morris became a member of the Presbytery of Cincinnati, and Rev. H. Bushnell of the Presbytery of Zanesville.

From the division in 1838 to the reunion in 1870, there were seventy different ministers, members of the Presby-

tery of Franklin, for a longer or shorter period. The Presbytery had four stated clerks. Reverend H. VanDeman filled office until 1847.

From 1847 to 1852—Henry L. Hitchcock.

From 1852 to 1862—Henry Shedd.

From 1862 to 1870—O. H. Newton.

The Presbytery held its stated meetings regularly, Spring and Fall, with perhaps not quite as good a representation as we have at this present time, owing to size of the Presbytery, and the facilities for traveling not being so good. The Presbytery sent commissioners to each General Assembly, with the exception of 1843.

Smith Sturges, James Rowland, James H. Baldwin, Joseph F. Tuttle, John W. Thompson, Stillman Tucker, Levi B. Wilson, Warren Jenkins, John H. Shedd, Thomas J. Downey, John Q. Hall, and Asa D. Lord were licensed to preach by the Presbytery of Franklin. The following were ordained: James Boggs, Abner D. Chapman, Maurice (or Manna) Thompson, James Rowland, Joseph F. Tuttle, John W. Thompson, Henry Bushnell, Stillman Tucker, James H. Spelman, Collins Stone, H. DeLong, Levi B. Wilson, David H. Coyner, Warren Jenkins, Homer McVey, J. E. Reed, John H. Shedd, missionary to Persia, John Q. Hall, Hugh B. Scott and Robert Wylie.

The Presbytery organized nine churches: Concord, in 1848; Delhi, now Radnor, in 1849; Mansfield, in 1849; New Albany, in 1850; Stansbury, in 1852; Columbus 3rd, in 1852; Ashley, in 1852; Frankfort (Jerome) in 1854.

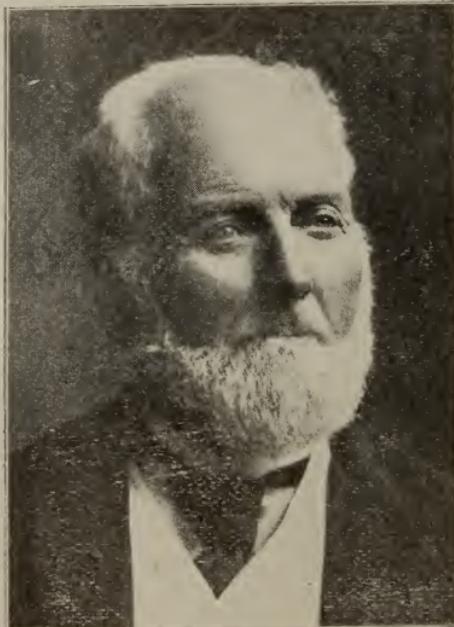
Six ministers died while members of Franklin Presbytery: James Brown, Mt. Gilead, July 25th, 1851; Joseph Labaree, Liberty, October 18th, 1852; James Rowland, Circleville, November 9th, 1854; Stillman Tucker, Freeport, Illinois, November 16th, 1856; Evan Evans, Delhi, now Radnor, Delaware Co., August, 1864; Warren Jenkins, Columbus, May 11th, 1866.

THE ELDERSHIP.

The Eldership is richly deserving of distinct and honorable notice, but Presbyterial records can give only a meager representation of their character and work. We find them diligent in their attendance at the meetings of the Presbytery and in doing the work committed to their hands. In fact, there is no possibility of estimating their worth and the value of their services. In all our congregations were found men in the Eldership of strength and usefulness, and to them belongs a just share of the great and good things accomplished by Presbytery.

The history of Presbytery, is in part, their history. Their number, character and ability make them truly large and controlling factors in the deliberations and transactions of Marion Presbytery.

The portraits of several of these old elders will appear in connection with the sketches of the churches.



ROBERT BOYD, ELDER FOR MORE THAN 56 YEARS



PRESBYTERIAN CHURCH, DELAWARE, OHIO

SESSION PRESBYTERIAN CHURCH, 1908

Standing from right to left, standing—J. E. Campbell, J. F. Denison, A. S. Cruickshank, R. E. Hills, J. L. Anderson
Sitting—D. H. Battenfield, E. E. Neff, Rev. Paul R. Hickok, Rev. A. D. Hawn, G. W. Powers, S. B. Brown,



HISTORICAL SKETCH OF THE PRESBYTERIAN CHURCHES

Of the Counties of Union, Delaware, Marion and Morrow, Ohio.

1800—1908.

III.—THE REUNION.

THE reunion was effected in the organization of the Presbytery of Marion, at Delaware, by the order of Synod, September 13th, 1870. Rev. Chester H. Perkins preached the sermon and presided. Henry Shedd was chosen moderator and Edward W. Brown temporary clerk, and Dr. Henry A. True stated clerk. It was composed of the ministers and churches within the counties of Union, Delaware, Marion and Morrow. It contained twenty ministers and twenty-seven churches. The ministers were John Hunt, Henry VanDeman, Henry Shedd, Benjamin D. Evans, James Smith, John McCutchan, John Fitch, Samuel D. Smith, Charles A. Evans, John W. Thompson, James S. Campbell, William G. March, Alexander S. Thorne, Chester H. Perkins, John H. Pratt, Joseph L. Lower, Milton McMillin, Edward W. Brown, Robert F. Maclaren and Robert Wylie. The churches as follows:

MILFORD CENTER (NORTH LIBERTY).

(See letter on introductory page.)

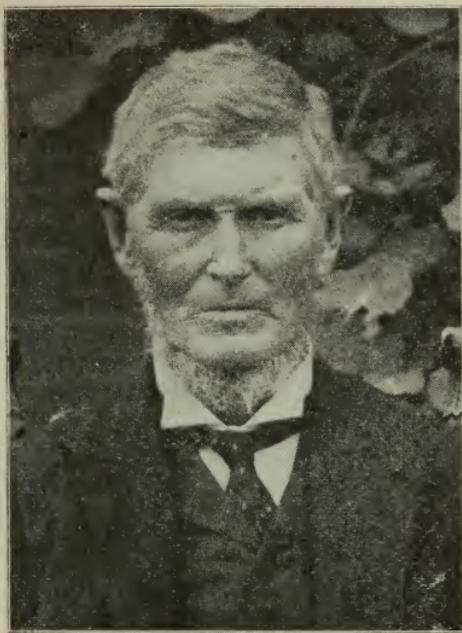
The town of North Liberty had rather an ephemeral existence, but in it a church was organized by Mr. Steele in the fall of 1800 by the name of North Liberty. Joshua Ewing and Samuel Kirkpatrick were then and there elect-



MILFORD CENTER PRESBYTERIAN CHURCH

ed Elders. This church, like the town, only lasted a few years. It was dissolved by mutual consent, as the people lived so far apart and had no pastor nor stated supply, nor house of worship. But out of the materials that belonged to the original organization, two other churches were constituted, known as Lower and Upper Liberty, the latter now known as Milford Center. It is impossible to fix the date of its organization.

Gillet, in his history of the Presbyterian Church, says, "Wm. Woods, a native of Cumberland County, Pennsylvania and a graduate of Dickinson College, was ordained pastor June 14th, 1808, but was removed by death in 1815; the first pastor of Upper and Lower Liberty, on Darby



ELDER D. M. ROBINSON

Creek." If this statement is in the main correct, it must have been earlier than this date when the church was organized. There is a strong probability that it was in the early part of 1808, perhaps in 1807. According to my informant, Mr. Porter, the senior elder of this church, the organization took place at the house of Samuel Reed, by a committee sent for that purpose by Presbytery. Rev. James Hoge, D. D., and one of his Elders constituted this committee. The church at first numbered 20 members, 9 males and 11 females. As given me by friend Porter, the names are David and Martha Mitchell, Samuel Mitchell, Sr., and wife, Samuel and Jane Kirkpatrick, Samuel Reed,

2nd, and Anna, his wife, David and Elizabeth Carey, Robert and Jane Snodgrass, Samuel Reed, 1st, and Elizabeth, his wife, William and Catharine Gabriel, David and Margaret Reed, and the aged and widowed mothers of Samuel Reed, 1st and 2nd. The Elders elected and inducted into office were Samuel Reed, 1st, and Samuel Kirkpatrick.

This infant church having secured Rev. Samuel Woods for their pastor, also set about finding a place to pitch their tent and build their tabernacle, which resulted in building a house of worship the year following their organization, on the line dividing the farms of Rev. S. Woods and Elder Samuel Reed, just between the road and the old graveyard. It was a plain, primitive building of hewn logs, 24 feet square. All the materials and mechanical labors were supplied by the membership. It was not necessary to consult an architect, and get up plans and specifications, and give out the contract to the "lowest responsible bidder," and then, when dedication day comes, report a few thousand, as a debt to be removed, before the Lord can get the building.

But this primitive church edifice was for many years without the means of heating; the people therefore met during the winter in school houses and private dwellings. It also was very plain internally; slabs, with rude legs, were used for seats. Tradition has it that two or three families, in process of time, became so aristocratic as to construct backs to their pews, thus showing, that at a very early day, invidious distinctions will intrude themselves upon a church. About 1822 or 1823, an addition of 18 feet was made to one side of this structure. Here the congregation continued to worship until 1834, when the church was removed to Milford Center to occupy a new house of worship erected for their use, made of brick, 44x50 feet, and costing about \$1500. This house was occupied until the fall of 1869, when the congregation were permitted to occupy for half the time during eighteen months. the M. E.

Church of Milford Center. During this time, the old building was torn down, the ground cleared off, and a new foundation of stone laid, upon which the present good and commodious house now stands, costing about \$4,500, and dedicated free from debt, March 26th, 1871. The pastor was assisted in the dedicatory services by Rev. A. E. Thompson, a former pastor, and Rev. Hugh R. Price, since gone to his reward. Brother Price preached the sermon from Isaiah, 60:7, last clause. The name of the church was changed from that of Upper Liberty to Milford Center, on account of the location, April 8th, 1838. The church has been kept in good repair, and is now heated by furnace and lighted by electricity.

The following is the list of ministers who have ministered to the church: Samuel Wood, 1808-1815; James Robinson, 1821-1828; Darius Allen, 1829-1831; Benjamin Dolbear, 1832-1838; William Galbreath, 1839-1847; James Pelan, 1849-1852; James Stirratt, 1853-1854; Chester H. Perkins, 1855-1859; Reuben Hahn, 1859-1860; Albert E. Thompson, 1860-1865; John Fitch, 1866; William G. March, 1868-1877, 1892-1893; M. M. Lawson, 1878-1879; Nelson K. Crow, 1879-1880; William H. McMeen, 1882-1884; James H. Hawk, 1885-1887; William T. Wardle, 1890-1891; W. O. Toby, 1894; D. L. Myers, summer of 1896; Rev. W. M. Pocock, 1896-1897; Wm. B. Chancellor, summer of 1897; J. S. Surbeck, June 8th, 1898, to Sept., 1902; A. M. Chapin, 1903-1908; H. M. Noble, a student from Lane Seminary, 1906-1908.

Elders, in the order of their ordination:—Samuel Kirkpatrick, Samuel Reed, David Mitchell, Richard Gabriel, James H. Gill, John D. Irwin, Daniel Coe, John W. Robinson, William B. Irwin, John Powers, James R. Snodgrass, Moses Coe, Dixon Mitchell, A. M. Gill, S. R. Harbert, Wm. Porter, James Martin, George Reed, D. M. Robinson, Charles Erb, J. W. Robinson, John W. Starr, J. D. Gault, Wm. D. Coe, E. E. Gabriel, James Coe, Edward Clark, Carl E. Lawrence, 1908.

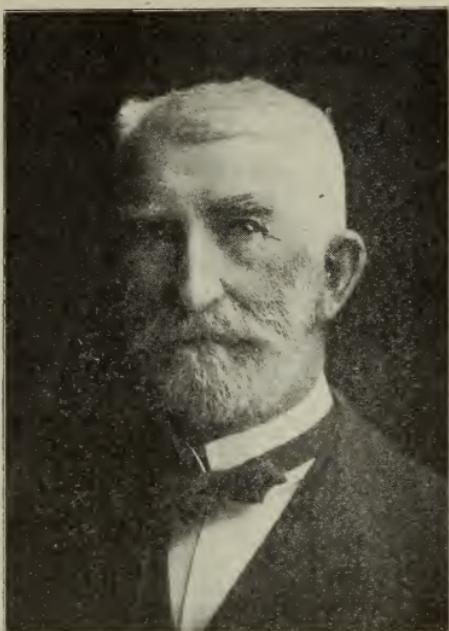


LIBERTY PRESBYTERIAN CHURCH

LIBERTY CHURCH.

Liberty Presbyterian Church was organized in 1810, by Rev. Joseph S. Hughes, who supplied it until his death in 1823. The original list of members so far as it can be obtained, is as follows: Thomas Cellar, Sarah F. Cellar, Josiah McKinnie, Margaret McKinnie, Thomas Cellar, Jr., Robert M. Cellar, John F. Cellar, Geo. Cellar and Leonard Monroe. The elders were Thomas Cellar, Josiah McKinnie and Leonard Monroe.

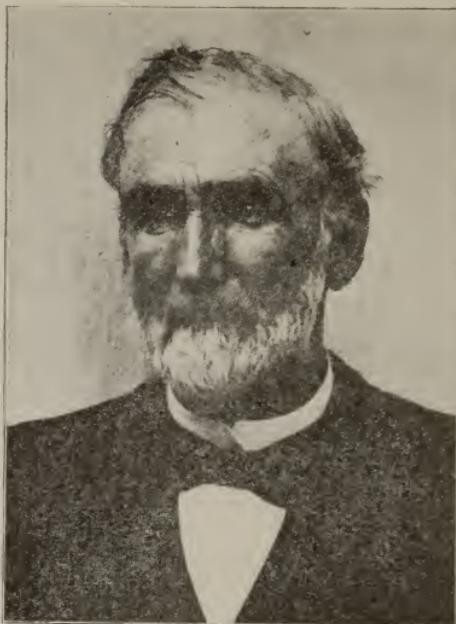
For ten years the services were held around at the homes of members during the winter, and in the woods in summer.



ELDER ANDREW J. HARTER

In October, 1820, the frame of the present church building was erected. After being merely enclosed, it was used for sixteen years as a place of public worship, before it was plastered and furnished with pulpit and pews.

The sessional records of Liberty Church, from its organization to 1824, can not be found. It was then Delaware, Radnor and Liberty, a united congregation under the care of one pastor and one session. The elders of the three churches acting together as one session. Rev. Vandeman became pastor in 1824, and Rev. Joseph Labaree followed in 1836. During Rev. Labaree's pastorate, the Old and New School division of the Church took place. The min-



ELDER EBENEZER G. TAGGART

isters who served the church during the division were for the Old School: Rev. John Blaney, six months; Rev. John Pitkin, four years; Rev. Rufus D. Axtell, two or three years; Rev. Samuel K. Hughs and Rev. David McCarter, eight years. Judge Baldwin, Rev. C. W. Mateer and L. S. Fine.

New School—Rev. Joseph Labaree, Rev. Avery, Rev. Wm. Tucker, Rev. James Brown, Rev. C. W. Torrey, and Warren Jenkins. Rev. J. D. Howey preached for the Old School from 1866 to 1869, and during this time the reunion took place.

Since that time the following ministers have labored in this congregation: Rev. O. H. Newton, 1869-1870; Rev.

H. Shedd, 1870; Rev. David Anderson, 1871-1872; Rev. Thomas Hill, 1873-1886; Rev. J. S. Edenburn, 1887; Rev. R. H. Cunningham, 1888; Rev. S. P. Herron, D. D., 1889-1892; Rev. W. F. Cellars, 1892-1895; Rev. James Hickling, 1896-1900; Rev. Wallace, 1900-1903; Rev. J. Wylie, 1904-1907; Rev. J. G. Curry, present pastor. In 1872, the first organ was introduced into the church. In 1874, Rev. Thomas Hill organized the Woman's Foreign Missionary Society, which still flourishes, and which during the years of its existence has contributed nearly two thousand dollars to the cause of missions.

Three ministers have gone out from Liberty Church: Rev. Samuel Hopkins Thomson, and two brothers, Rev. T. J. Cellar and Rev. W. F. Cellar.

The church building has been several times remodeled, the last time a very useful addition, with vestibule and belfry being made. The following is a list of the elders who have served Liberty Church:

James Gillis, no record when installed; Robert M. Cellar, no record when installed; Thomas C. Gillis, no record when installed, died Jan. 6, 1879; George Cellar, installed about 1846; Andrew Harter, installed about 1857, ceased to act Sept. 9, 1871; Seth W. Case, installed 1857, dismissed August 30, 1863; John P. Gray, installed Sept. 28, 1861, died Sept. 25, 1867; John A. F. Cellar, installed Sept. 28, 1861, dismissed December, 1865; Solomon Hardin, installed Nov. 29, 1863, died Feb. 22, 1891; John Carson, installed Nov. 29, 1863, dismissed (no date); E. G. Taggart, installed May 9, 1868, died Oct. 8, 1907; Moses H. Cellar, installed May 9, 1868, dismissed July 1, 1877; Dr. C. D. Case, installed Nov. 12, 1871, dismissed April 7, 1877; A. J. Harter, installed Oct. 6, 1877, died April 8, 1905; George C. Cellar, installed Oct. 6, 1877, dismissed Jan. 15, 1889; R. K. Willis, installed March 17, 1889, dismissed Feb. 25, 1905; John Cellar, installed March 17, 1889, died Aug. 25, 1898; Jacob Bell, installed June 21, 1891, died June 27, 1898; L. F. McKinnie, installed

Aug. 3, 1902; James E. Taggart, installed Aug. 3, 1902;
Fred M. Gooding, installed Jan. 4, 1905; Charles E. Harter,
installed Jan. 4, 1905.

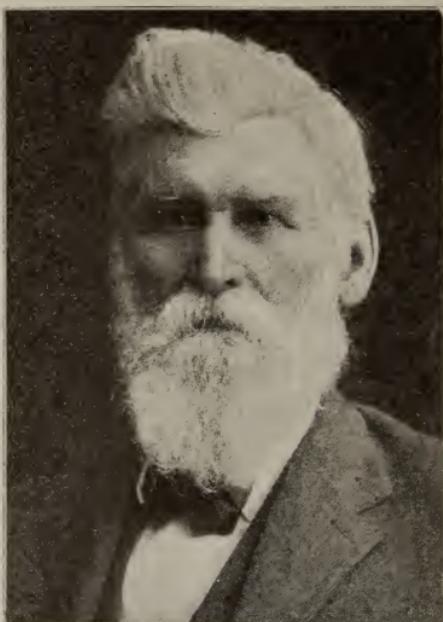


RADNOR-THOMPSON OLD STONE CHURCH
Oldest Church Building in Presbytery

RADNOR-THOMPSON.

The Radnor Church was organized in 1810, in what is known as the Dunlap neighborhood, between where the Stone Church now stands and Delhi, now Radnor, by Rev. Joseph S. Hughs. The elders were James Fleming, Joseph Dunlap and William Cratty. These elders were a part of the united session, of Delaware, Liberty and this church. A log meeting house was built in or about 1820, located in Radnor township, and called the "Dunlap Meeting House." Rev. Mr. Hughs supplied the church much of the time until his death. This neighborhood was the home of B. W. Chidlaw, who was a member of this Church, and who afterward became so widely known as a minister, and as the state superintendent for so many years, of the Ohio Sunday School Association, and also as the author of "The Story of My Life." Henry VanDeman was pastor, 1824-1836. The congregation, at the division, remained with the Old School branch. In 1835, a stone church was erected about two miles southward, near the Scioto township line, and has ever since been known as "the Stone Church." It is the oldest continuous church building in the county of Delaware. For several years the church was without a regular supply. Samuel K. Hughs supplied the church, 1849-1854. Henry VanDeman, 1855-56; Chester H. Perkins, 1857-1874, with the exception of 1860, when it was supplied by Reuben Hahn. The membership reached 102, at one time during the pastorate of Rev. Mr. Perkins. Nelson K. Crowe, supply, 1875-76; David H. Green, 1877-78; Milton W. Brown, 1879-86; Robert Watson, pastor 1887-88; Thomas J. Sellers, 1889-98; William Wilson, pastor 1898-1900; James B. Warren, 1901-'03; John Marshman, a student of Ohio Wesleyan University, 1904-'06; and James G. Galbreath, 1906-'08.

The following is a list of those who have served as Elders: James Fleming, James Howison, Joseph Dunlap, J. M. Williams, William Cratty, Jacob Longnecker, Stephen Hodson, Rufus Jones, David Davids, Alexander Newhouse,



J. R. NEWHOUSE

Elder in Radnor-Thompson Church for more than 50 years
and still serving as elder of that church.

John R. Newhouse, Robert McMillen, Robert McKinnie, O. P. Bird, Frederick Decker, C. L. V. Bovey, John McElvaine, Prior Cox

The following will state how the name, Radnor-Thompson, came:

On April 9th, 1880, Rev. M. W. Brown wrote to Mrs. Margaret Thompson, of Worthington, Ohio, asking her to give three hundred dollars for the purchase of the old Zion M. E. Church at White Sulphur Station, which the congregation wished to sell, they having built a church at Warrensburg. He proposed to repair it and call it the Margaret Thompson Chapel of the Presbyterian Church of Rad-

nor, her name to be placed on the chapel as a memorial, and the transaction to be recorded on the records of the Church and Marion Presbytery.

She assented to the proposition. Trustees were elected to receive the money and take charge of the property, as follows: John W. Jones, Joseph W. Smart, Frederick Deck-er, Robert F. Armstrong, George Kuhns and Matthew Pounds. The money was paid June 9th, 1880. For a few years a Sunday School and occasional services were main-tained, but the chapel became out of repair, and these ser-vices were discontinued. The Trustees asked permission of Presbytery to sell the property and use the money for repairing the Radnor Church, the church to take the name, "Radnor-Thompson," in memory of the above donor. The request was granted, and the property sold for \$200 to J. M. Richey and others, June 1st, 1889, and the money used for the above named purpose. Mrs. Thompson died soon after giving the money.

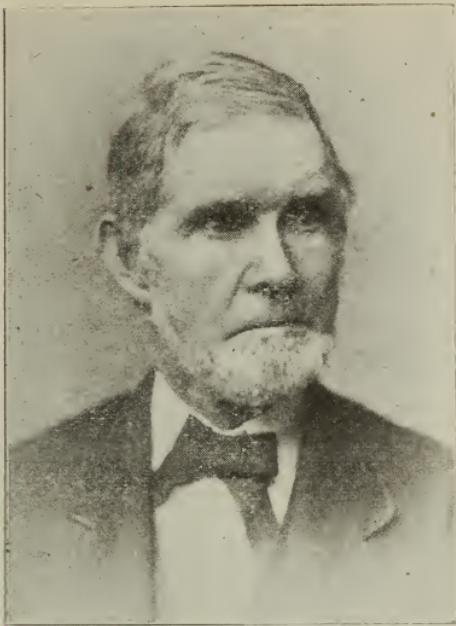
DELAWARE.

This Church was organized under the labors of Rev. Jos. S. Hughs, a licentiate, with fourteen members. In connection with this church, the Liberty Presbyterian Church, and what is now the Radnor-Thompson Church were organized, and for many years all three were under the care of a joint session. Rev. Mr. Hughs was ordained in 1811, and was stated supply of these churches until his death in 1823, except the short time he was absent as chap-lain in the war of 1812. Rev. Henry VanDeman became pastor in 1824, and continued until 1838. During this time (1825) a stone edifice was erected. Alexander Anderson, the two brothers, James and Robert Ferris, and Robert Brown were well known elders. The membership in 1837 was 215.



ELDER DAVID McCULLOUGH

At this time the controversy between Old School and New School reached an acute stage, and culminated in the division of the Presbyterian Church at Philadelphia in the spring of 1838. Rev. Henry VanDeman attended that General Assembly, and voted with the New School party. The Delaware Church voted, by a majority, to go into the New School body. A part of the congregation separated themselves, and united with the Old School body. Both parties retained the name of Marion Presbytery, so that there were two Marion Presbyteries. Rev. Mr. VanDeman continued pastor of the New School branch. The Old School Church was vacant,



ELDER JOHN McELROY

only having occasional supplies from 1838 to 1841. Rev. John Pitkin served as stated supply from 1841 to 1845, inclusive. In April, 1843, Rev. Mr. VanDeman and his congregation expressed their desire to return, and were received by the Old School Presbytery, and the two congregations were again united. Mr. VanDeman continued pastor of this church until 1860. A large brick edifice, the audience room of the present church, was erected in 1843. In 1841, a great revival occurred in Delaware, and on the part of many dissatisfaction took place with the ways and activities of the old church. On Nov. 8th, fifty-four members withdrew from the First Church, and were organized by a committee from the New School body, consisting of



ELDER MANLY D. COVELL

Rev. Franklin Putnam, Henry Shedd, and Henry T. Hitchcock, as the Second Presbyterian Church of Delaware. The Second Church, soon after its organization, erected a frame building, between Franklin and Sandusky streets, on the south side of Winter street. At the time of organization, David McCullough, John McElroy and Manly Covell were chosen as elders. Franklin Putnam was stated supply from 1842 to 1845. Joseph Tuttle, afterwards President of Wabash College for many years, was pastor from 1846 to 1847; Charles W. Torrey, stated supply from 1848 to 1850; Gideon Dane, stated supply from 1851 to 1852; Charles H. Delong, pastor from 1852 to 1855. Rev. O. H. Newton, who after-

wards became chaplain at the Ohio Penitentiary, and died at Mt. Vernon, Ohio, Aug. 9th, 1878, was pastor from 1856 to 1865. The membership in 1860 was 257. Rev. Calvin W. Mateer supplied the First Church from 1861 to 1863. Dr. Mateer then went to China as a missionary, and has spent a successful and exceptionally honored life of service in that country. Rev. Milton W. McMillen, two sons of whom are now honored ministers in the Presbyterian Church, was stated supply from 1863 to 1864, and pastor from 1865 to 1867. Rev. J. L. Lower was stated supply from 1867 to 1868; Rev. David Kingery, 1868-1869; and Rev. Robert Maclare, 1869-1873. The membership in 1870 was 90.

The reunion of the Old School and New School Assemblies took place at Pittsburg in 1869. Soon after this the two congregations in Delaware began negotiations to unite, and on the 7th of June, 1870, the "Delaware Presbyterian Church" was formed of the two congregations, in accordance with an act of the Ohio Legislature, passed April 2, 1870, and ratified by a vote of each church. The building of the Second church was sold, and is now occupied by offices and business places. The united congregation occupied the First Church building. The reunion of the two Presbyteries—Marion Old School, and Marion, then changed to Franklin, New School—took place at Delaware, September 13, 1870. Rev. C. H. Perkins preached the sermon, and Rev. Henry Shedd was chosen Moderator. In February, 1870, Rev. Robert Maclare began preaching to the united congregation, and was called as pastor, which relation continued until 1873. Mr. Maclare is now in Los Angeles. Rev. N. S. Smith followed Rev. Mr. Maclare, and was installed pastor, which relation continued until 1878. During the pastorate of Rev. Mr. Smith, the church building was remodeled, a new front, with spire, was added, the basement enlarged and improved, the audience room re-seated and frescoed, and fitted with stained glass windows, all costing \$12,000. Rev. A. D. Hawn, of Zanesville, Ohio,



ELDER AARON EVANS

was called to succeed Dr. Smith in December, 1878, and entered on his work in January, 1879. The membership was 463. Dr. Hawn served the church nearly a quarter of a century. During his ministry the church was continually prosperous, large amounts were contributed to all the benevolences of the church, accessions were made at every communion season, an addition was added to the rear of the church, and a pipe organ installed. Dr. Hawn is honored by all churches and classes of Delaware, and is still living, Pastor Emeritus of the Church, and able to do some work. Rev. Paul R. Hickok, assistant pastor of the Old Stone Church of Cleveland, was called to succeed Dr. Hawn, and was installed Dec. 12th, 1902. The Church membership is now, 1908, nearly seven hundred, and the congregation, under the care of Rev. Mr. Hickok, is united and prosperous in all departments of church work, and the future is hopeful. The Church is now supporting its own missionary in the Foreign Field, Mr. Arthur W. March, of Hang Chow, China. In 1905, the Church erected a new Manse, at an expense of \$8,000, which is said to be one of the best equipped buildings for Manse purposes in Ohio.

ELDERS PRESBYTERIAN CHURCH, DELAWARE. OHIO.

N. B.—The year given is the date of election to serve in the Delaware Church. Many of these men had formerly served as elders in other Presbyterian congregations.

For the first years of the Church, the Churches of Delaware, Radnor and Liberty were ruled by the same session—a body of elders serving as a “Joint Session.” These consisted of: Matthew Anderson, Hugh Cunningham, Samuel Hughs, Joseph Dunlap, James Fleming, Josiah McKinnie, William Cratty, James, Gillies, Richard Evans, 1822, Steph-



ELDER EDWARD E. NEFF

en Hodsdon, 1831, John Penland Jones, 1831, Caleb B. Campbell, William Anderson, William Cunningham.

After the organization of the Delaware, Radnor, and Liberty Churches as separate organizations, with separate sessions, the following elders have served:

Robert Brown, 1838; Dr. James Langworthy, 1838; Jas. Faris, 1838; James Kinkaid, 1838, David McCullough, 1839; John Cunningham, 1840; Robert Faris, 1841.

The following elders served in the Second Presbyterian Church:

H. J. L. Brown, 1841; Hugh Lee, 1841; D. F. McCullough, 1841; Joseph Storm, 1841; Heman Ferris, 1845; F. C. Avery, 1845; John McElroy, 1845; Ira Sherman, 1845; Robert Burr, 1852; Reuben E. Hills, Sr., 1858; Lemuel Stoughton, 1858; Royal S. Mead, 1858; Henry S. LeDuc, 1858; Manly D. Covell, 1864, William Carter, 1864, Aaron Evans, 1864.

Since the "re-union," the following elders have served:

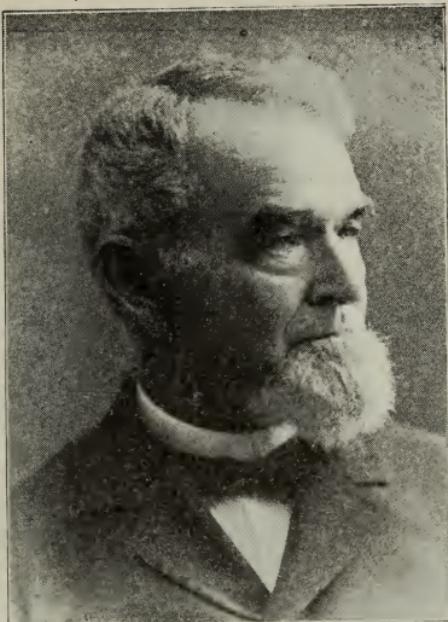
John Cunningham, 1870; Manly D. Covell, 1870; Lemuel D. Stoughton, 1870; Alexander Mickle, 1870; Aaron Evans, 1870; John R. McElroy, 1870; Edward E. Neff, 1873; John Snodgrass, 1881; Richard Wallace, 1881; Cicero Coomer, 1881; John F. Snodgrass, 1887; John E. Campbell, 1887; George W. Powers, 1887; Dr. J. B. Hunt, Sr., 1887; Reuben E. Hills, Jr., 1887; Samuel B. Brown, 1897; J. Fletcher Denison, 1897; John Louis Anderson, 1897; Alwood S. Cruikshank, 1897, David H. Battenfield, 1897.



KINGSTON (BLUE CHURCH)

KINGSTON AND PORTER PRESBYTERIAN CHURCHES.

The early history and religious pioneer life of the Kingston (Old Blue) and the Porter Presbyterian Churches are so intimately connected that their thoughts, their feelings, and their actions were the same. These frontiersmen emigrated from different states, were taught by different sects, and born of different nationalities. The Yankee and the Puritan came from New York and New England, the Dutch from New Jersey, the German from Pennsylvania, and the Scotch-Irish from Virginia. Following in the footsteps of their forefathers, they brought with them to the forest a broad intelligence, and a true Christian character.



ELDER DAVID ELLIOTT

They were a God-fearing people, and brought with them their hymn books and the Holy Bible to assist them in worship.

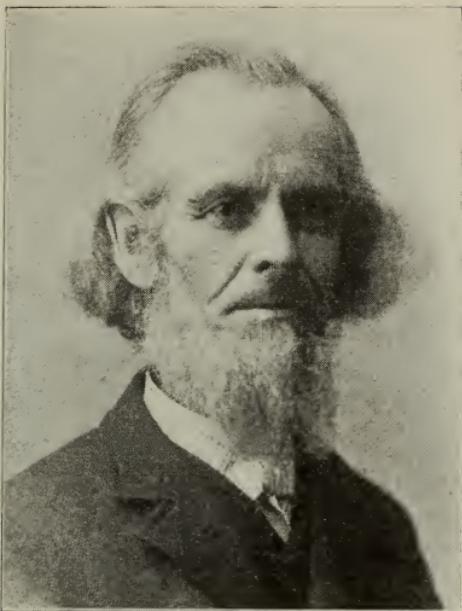
Their religious services and prayer-meetings were first held in their log homes in the forest, many coming long distances to be present at these meetings. They, later, met in the school house, and during the fine weather, in the forest. They joined interests in 1820, and built a log church in the center of the community in Kingston township. In 1827, the church membership having rapidly increased, they erected a frame church on the site of the log church. They secured the lumber from the walnut, the ash and the oak, sawing it with an upright saw, run by a large



ELDER JONAS WALDRON

water wheel, located on the Big Walnut river. The steady growth in their membership caused them to rebuild the house of worship until it was large enough to accommodate the people. The building has always been known as the old Kingston (Blue) Presbyterian Church. The first pastor, Rev. Ahab Jinks, secured a skilled painter to paint the edifice. The artist gave it a drab color, which in a short time changed to a beautiful blue tint, hence the name, "Blue Church."

Moses Decker, a soldier of the war of 1812, and a firm believer in the Presbyterian faith, was the architect and builder. He and his family came in 1820 from Deckertown,



ELDER NELSON TAYLOR

Sussex Co., N. J., where the town was named after his father. He located on Little Walnut river, near his brother-in-law, Crandall Rosencrans. His two famous nephews were born on the Rosencrans farm, Major General William Stark Rosencrans, and his brother, Bishop Sylvester W. Rosencrans.

This venerable Presbyterian elder, Moses Decker, was also an uncle to the celebrated General Kirkpatrick. His daughter, Miss Catherine Decker, now living on Liberty street, is an ardent member of the Presbyterian Church in Delaware. Two other daughters, Mrs. Susan Bowers, who lives in Sunbury, O., and Mrs. Hattie Crab, in San Francis-



ELDER HARRISON WALDRON

co., Cal. Moses Decker organized the first Sabbath school, and also the first temperance society in this locality.

In 1818, the Kingston Church was organized by Rev. Ebenezer Washburn, who died at Central College about 1879.

The pastors of the Kingston Church are as follows: Ebenezer Washburn, 1818-1820; William Matthews, 1821-1824; Ahab Jinks, 1837-1838; John Pitkins, 1841-1844; Ahab Jinks, 1848-1854; David McCarter, 1854-1860; Calvin Mateer, 1861-1862; Robert L. Adams, 1863-1865; David Coyner, 1865-1866; John Fitch, 1867-1868; J. L. Lower, 1868-1870; J. Best, 1870-1872; A. C. Crist, 1872-1875; M. W. Lawson, 1875-1877; David H. Green, 1877-1878; John McDowell, 1878-1880; Nel-

son K. Crow, 1880; E. N. McMillen, 1882; vacant 1883; W. E. Thomas, 1884; T. B. Atkins, 1886-1889; Vacant, 1889; E. M. Scott, 1894-1900; A. C. Crist, 1901-1902; Samuel Huecker, 1902-1907; F. H. Hoffman, 1908, a local evangelist of Marion Presbytery.

The first elders of Kingston Church were Moses Decker and John VanSickle. The latter came with his family from New Jersey in 1812. He was well supplied with earthly goods and religious faith. He bought a large tract of land and wielded great influence in the church and community. He erected a grist and saw mill on the Big Walnut and provided for the necessities of the people far and near. The latter part of his life was spent in retirement in East Liberty near the church, and he left a home to the church. He died in 1872. His farm was near the Decker, Stark and Rosencrans farms.

The following persons have served as elders in the Kingston Church: Moses Decker, John VanSickle, Charles M. Fowler, William Gaston, Gilbert A. Potter, A. M. Richards, John McCammon, Daniel Maxwell, James Fleming, Joseph Potter, John Potter, David Elliott, Nelson Taylor, Jonas Waldron, Harrison Waldron, Sturgis Benedict, E. C. Owen, Orville C. Taylor, Henry Clark.

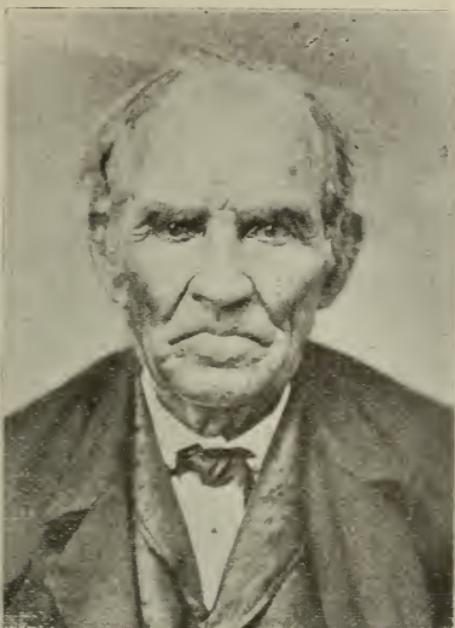
In 1837, when certain controversies about doctrines, and the question of slavery began to disturb the Church, the membership was divided, a number withdrawing and organizing what was known as the New School Presbyterian Church. They bought a lot in the north-eastern part of the village of East Liberty, and erected a large frame church sufficient for their needs to the present time. This new church was known as the Kingston-Porter Presbyterian Church, but finally the first name was dropped and the last retained, and since has been known as the Porter Presbyterian Church. In 1838-1840, under the ministration of the Rev. Abner B. Chapman, the membership was 54, and in 1870 it had declined to 43. It is now much smaller.



PORTER CHURCH

The following ministers have served Porter Church since the organization:

Rev. A. B. Chapman, 1838-1844; Rev. W. E. Brown, 1839; second term, 1854-1859; Rev. John Hunt, 1845-1846; Rev. John W. Thompson, 1849-1851; Rev. Warren Nickols, 1852-1853; Rev. William Bridgeman, from New York, 1860-1861; Rev. George Poole, from New York, 1862-1864; Rev. John Martin, 1864-1867; Rev. Robert Wylie, 1868-1871, second term, 1885-1887; Rev. John Fitch, 1867-1868; Rev. J. Lancy Lower, 1870-1872; Rev. J. Best, 1871-1872; Rev. A. C. Crist, 1872-1874; Rev. M. M. Lawson, 1875-1877; Rev. H. C. McDowell, 1878-1880; Rev. N. K. Crowe, 1881-1882; Rev. A. S. Sharpless, 1888-1889; Rev. E. M. Scott, 189~~8~~-1897; Rev.



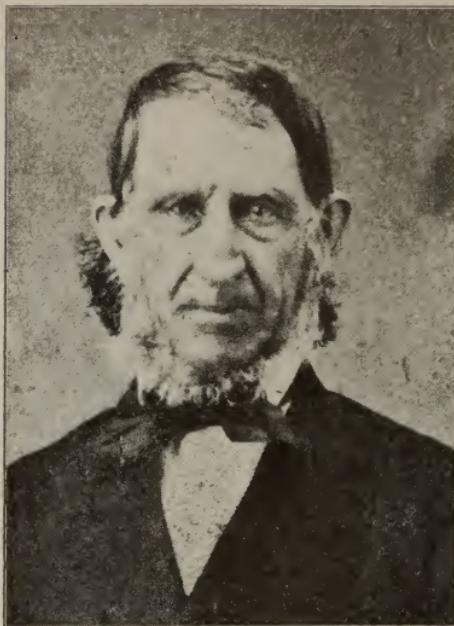
ELDER MOSES DECKER

Samuel Huecker, 1900-1902, second term 1903-1906; Rev. John Glenn, 1902-1903.

Frank Karl Hoffman, local evangelist of the Presbytery of Marion, is the supply at this time, (1908.)

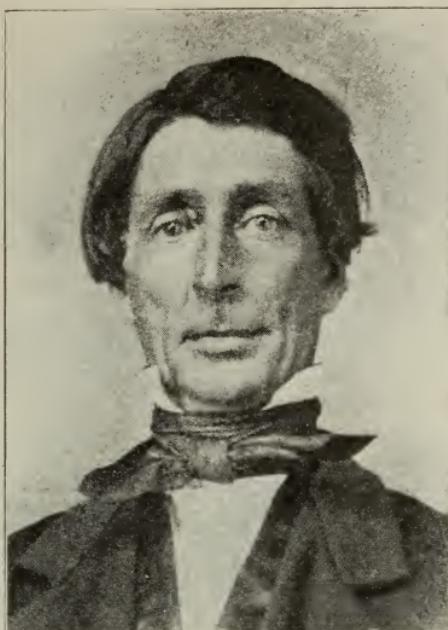
The first elders of Porter Church were John VanSickle, Charles M. Fowler, A. M. Richards, Moses Decker, George Harrison; in later years, Fisher White, George Fisher, and Richard Harbottle. The elders of the present time are F. O. White, James Harbottle, and Jeremiah Spangler.

During the pastorate of the Rev. William Bridgeman in 1860-1861, dissatisfaction, discussion and division took place



ELDER JOHN VANSICKLE

in the Porter Church, as well as in the families of the members. The dissenters, or the minority portion, withdrew from the church with the pastor, and organized a congregational church at Olive Green. After a struggling existence for a few years, the latter came back to the present church. In 1870 all were re-united under the pastorate of Rev. Robert Wylie.



ELDER CHARLES M. FOWLER
(Porter Church)

HARMONY CHURCH.

The Harmony Church was organized about the year 1824, three miles northwestward from Chesterville, by Rev. William Matthews. The territory then belonged to Knox county, Morrow county not yet having been formed. It belonged to the Presbytery of Richland. The first elders were Lodwick Hardenbrook, Thomas Axtell and Darius Strong. They built a log meeting house, which they used until 1837, when they built a frame structure. At that time the membership was 87.

Rev. Wm. Matthews was supply from 1824 to 1827; Rev. John McKinney, pastor, from 1823 to 1833; Rev. Simeon Brown, pastor, 1836-1839. At the division in 1837, Harmony remained with the Old Schol branch. William Rambo, John Bird, and probably some others whose names cannot be obtained, were added to the eldership. The church was vacant for some years after the pastorate of Rev. Mr. Brown. Rev. John Elliott was supply, 1845, and Rev. F. A. Shearer supply, 1846-1848. Again there seems to have been a long vacancy. Rev. W. B. Faris was supply, 1862-1863. The church was disbanded in 1864, a church having been organized at Chesterville in 1845. A number of ministers raised up in this Presbytery are credited to this church.

CANAAN.

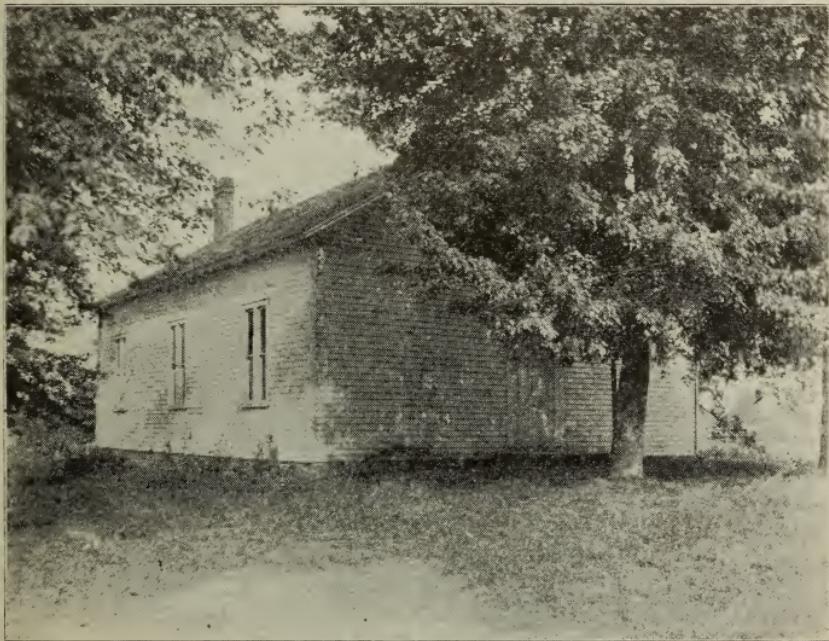
In the spring of 1826, a church was organized by Rev. Wm. Matthews, with the name of Canaan. It was located at about 8 or 9 miles west from Mt. Gilead and 5 south of Caledonia, at a village called Denmark. Matthew Merrit, Rufus Dodd and Luther Brown were installed elders. For three years they had only occasional supplies. Rev. Henry Shedd was supply, and pastor from 1829-1834. A log church was built in 1831. In 1835, there were 85 members. William Matthews was supply, 1837-1839. John Coen, Andrew Elliott, Luther Dodd, William C. Brown, Joel Burdine, Philamon Pearson, Jacob Brown and George Dillon were added to the eldership at different times. A frame church took the place of the old log church. Cephas D. Cook was supply, 1840-1842. William H. Brice was pastor, 1843-1849. Rev. Mr. Brice was father of Calvin Brice, who became a United States Senator, and was born when his father was pastor of this church. Silas Johnston, pastor 1849-1852; John Huston, supply 1853-1854; J. P. Lloyd, supply 1855-

1858; S. K. Hughs, 1859; Wm. R. Sibbitt, supply 1863-1864; John B. Blaney, 1865-1866.

For a few years the church had a good degree of prosperity. It then began to decline on account of discord and other reasons, and was dropped from the roll of churches in Marion Presbytery in 1870.

BERLIN.

Probably the first Presbyterian minister who preached within the bounds of Berlin township was a Rev. Mr. Stephens, who came from the East on a tour of exploration.



BERLIN PRESBYTERIAN CHURCH

Rev. Ebenezer Washburn came to Berkshire in 1817. He organized the Presbyterian families of Kingston, Berkshire Orange and Berlin townships into a congregation in 1818. A great revival occurred in 1828, and the families residing in Berlin township and vicinity requested the Presbytery of Columbus to be organized into a separate congregation, which was done in October, 1829, and the elders of this territory constituted the session, which was as follows: John Roloson, Paul Ferson, Milton H. Sackett and Stephen Chandler. The new church had a membership of 79. Soon after, probably 1830, a commodious house of worship was erected a frame structure 40x50 feet one half mile south of Cheshire, on the farm of Benoni Dickerman, Senior, and in 1842 his heirs gave the land on which the building stood to the church. This building served its purpose until 1875, when, under the leadership of Rev. A. C. Crist, it was rebuilt, nothing, however, save the frame, floor and windows of the old structure being used in the new. Further repairs have been made since that time, and the building is a well arranged, modern structure. When the West Berlin Presbyterian Church was organized, sixteen members were dismissed from the Berlin Church to join with that organization. A Ladies' Aid Society was formed in 1899, and has done much to keep up the expenses of the church and promote sociability.

The following is a list of the ministers and elders who have served the Church.

Ministers--Ahab Jinks, 1829-1832; Calvin N. Ransom, 1832-1837; David C. Allen, 1837-1838; Henry Shedd, 1839-1841; A. D. Chapman, 1841-1844; A. S. Avery, 1844-1845; John W. Thompson, 1846-1871; J. L. Lower, 1871-1872; S. A. Hummer, 1872; Thomas Hill, 1873-1875; A. C. Crist, 1875-1877; James A. Darah, 1878-1880; W. F. Cellar, 1880-1882; John McDowell, 1883-1884; S. S. Aikman, 1884-1886, R. H. Cunningham, 1888-1889; Emanuel Shultz, 1890; Wm. G. March, 1890-1891; W. F. Cellars, 1892-1895; James Hickling,

1895-1897, Edson M. Scott, 1898-1901; Samuel Huecker, 1901-1904; J. M. Wylie, 1904-1907; John G. Curry, 1907.

Elders—John Roloson, 1829-1839; Paul Ferson, 1829-1847; Stephen Chandler, 1829-1838; Milton H. Sackett, 1829, 1849; Stephen Cole, 1837-1866; Zelotus Jones, 1838-1866; Joseph Roloson, 1849-1876; Benoni Dickerman, 1849-1869; Isaac Harrison, 1852-1862; Lewis Thompson, 1852-1870; S. W. Knapp, 1858-1859; J. Risbin, 1858-1860; J. C. Ryant, 1868-continues; A. M. Speer, 1868-1903; C. W. Smith, 1868-1876; D. E. Hyde, 1876-1878; M. H. Lewis, 1876-1883; L. S. Hitchcock, 1881, continues; H. T. Strong, 1883, continues; Blake F. Havens, 1883, continues; Elwin F. Ferson, 1903, continues; Frank B. Ferson, 1908, continues.

FIRST PRESBYTERIAN CHURCH OF MARYSVILLE, O.

The material facts in the progress of a church form but a small part of its history. Only God knows the fullness of its spiritual history, and the wonderful influence that the Lord Jesus Christ has exerted by the power of the Holy Spirit and by the lessons from that Book of Books, the Holy Bible. There are, however, two venerable books which are highly prized by the people of the First Presbyterian Church of Marysville, Ohio, because they contain its early history. One is the record of the congregational meetings, and accounts of the trustees, dating from the 7th of February, 1829, and the other is the sessional record, kept carefully from September 9th, 1829. One is a long, brown, ink-stained and time-worn account book and the other is a fat, little leather-bound volume, with brown edges and worn corners. These books bear the names of some of the best men and women that Union county has ever known, and show the growth of the wide-awake and progressive Presbyterian church of Marysville. It would be impossible to



MARYSVILLE PRESBYTERIAN CHURCH
(Third Building)

go into details and relate the ups and downs of the congregation, and the story of the pastors, elders and people.

Here is the record that was written by the Rev. D. C. Allen, who organized this church:

"September 9th, 1829—In the afternoon went to Marysville to organize a church. Two elders from the Upper Liberty congregation (afterwards Milford Center), and myself examined thirteen candidates for church membership, and received eleven. Four of these had not made public profession, and seven were from other churches. At night, preached, baptized one adult, organized a church, and ordained two ruling elders. The meeting was pretty well attended. May the Lord bless and own this little vine, as one



SESSION MARYSVILLE CHURCH, 1908

James A. Reed J. W. Robinson Leonidas Piper W. I. Hill Rev. Marshall Harrington J. J. Scott Alvin Thompson Theodore D. Weld

of His own right hand's planting. This is the county seat of Union, and it was highly important that a church should have an early existence here, as the village is forming its character."

The first public service was held in the old wood court house, and afterwards in a new brick court house. In the home of Stephen McClain, on February 16th, 1832, it was decided to build a house of worship. The amount of subscriptions was \$435, and owing to the fact that the church was completed by Josiah Strong, he held the title to the building. Unfortunately the business affairs of Mr. Strong became involved, and the church building was held by one of the creditors, a New York merchant. In the meantime the congregation worshipped in Dr. Smith's Academy. About 1849, however, the church building was purchased from its eastern owner for \$975. This is the church that is remembered by many of the older residents. The following is quoted from the address of Rev. A. C. Crist, at the laying of the corner-stone of the present church:

"The first church I have any recollection of was the old brick church. Upon the walls of memory hangs the outline of this church as it stood facing the street, with its two flights of stairs on the outside. The pulpit was in front and the seats ascended by steps as you went to the rear. You could see those coming in as they moved to the rear of the church, and often, to the amusement of onlookers, they would stumble as they made their way to their seats. In the language of Dr. March, 'there never was a building better calculated to give variety and spice to the dull monotony of seating a congregation.' But to many a soul the old structure was the house of God, the very Gate of Heaven. How there comes up before my mind many of the old families! There were the Smiths, Thompsons, Armstrongs, Porters, Robinsons, Weavers, Sniders, Houstons, Sellers, Turners, Phelps, Lawrences, Cluggeges, Kinkades,



FIRST PRESBYTERIAN BUILDING

Cassils, Welch's, Coes, and many others, as well as many relatives, the Stirratts, the Hunters and the Ashbaughs! And the music! I see William Robinson leading the choir. There was no organ, and they used the violin and 'the ungodly big fiddle'—as a woman expressed it—the bass viol, and they could sing, even the angels song, in that early day. Then, after Mr. Robinson, how I was charmed with the silvery voice of Mr. Fay."

In 1866 a movement was started to replace the first church with a more convenient and larger building. On March 20, 1870, the new church was dedicated, having cost

\$12,000. Three of the former pastors and the pastor, the Rev. William G. March, D. D., were present at the dedicatory exercises. The present building was dedicated March 13, 1904, under the pastorate of the Rev. James S. Revennaugh. It is a beautiful building, harmoniously Gothic in style, and costing very nearly \$30,000. The arrangement is such that all may be thrown together in a vast auditorium, seating almost a thousand people. It has handsome parlors, a good Sunday School and lecture room, a complete primary department, also a large dining room and kitchen. The congregation has every reason to be proud of its magnificent building, and is showing its appreciation by using the conveniences and accommodations afforded. The well-kept lawn and beautiful church buildings speak well for the loyalty and worshipful spirit of the people.

In 1903, when the cornerstone of the new church was laid, the Rev. A. C. Crist remarked that up to that time he was the only minister who had come from the Marysville Church. At the present time there are three candidates for the ministry, Mr. Carl R. Longbrake, of Chicago; Prof. W. I. Hill, of Cincinnati; Mr. Ernest Weld, of Princeton; and one minister, the Rev. John Ferguson, the son of a former pastor.

The following is a list of the elders of the church from the beginning:

Stephen McLain and Eri Strong, 1829; Dr. Ira Wood, 1830; John R. McLain and James Ward, 1835; William Richey, Jr., and Silas G. Strong, 1836; James H. Gill, 1838; Cyprian Lee and William Cratty, 1843; Thomas Brown and Alexander Stirrat, 1850; Cyrus A. Phelps, James Robinson and Stephen Winget, 1855; Alvin Thompson and L. Piper, 1871. These two are still active in the affairs of the church. James A. Reed and Theodore D. Weld, 1897; John W. Robinson, J. J. Scott and W. I. Hill, 1903. All of the last named are still active in the session except Prof. W. I. Hill, who is studying theology in Lane Seminary, Cincin-



SECOND PRESBYTERIAN BUILDING

nati. Mr. William G. Robinson was elected in 1897, and after several years' residence on the Pacific coast, united with the First Presbyterian Church of Seattle, Wash. He is active in the work of that large and progressive church.

Many able men have been pastors of this church. The pastorates are as follows:

Rev. D. C. Allen, 1829-1831; Rev. Benjamin Dolbear, 1831-1834; Rev. Benjamin W. Higby, a short pastorate of less than a year; Rev. Sampson was pastor less than a year; Rev. J. W. Lawton came in the spring of 1835; Rev. James Feregin, 1835-1837.

Here occurred those times in which the church was undergoing the difficulties incident to the division between the Old and New Schools. The Church was without a pastor for nearly nine years, and the building itself was closed a part of the time on account of financial difficulties. In 1838 the Rev. William D. Smith came to Marysville, but there is no record that he was ever installed as pastor.

In 1841 another Smith came to this place and remained as pastor of this church for more than ten years. He was the Rev. James Smith, the father of Mrs. T. D. Weld, Mrs. Alvin Thompson and Mrs. Sarah Cratty. He established the academy, which had such a large part in forming the ideals of the young people.

The Rev. John W. Drake, 1852-1858. This was a great period of blessing, about eighty members being added, one-half of them on profession of faith.

The Rev. J. K. Kost, 1858-1860.

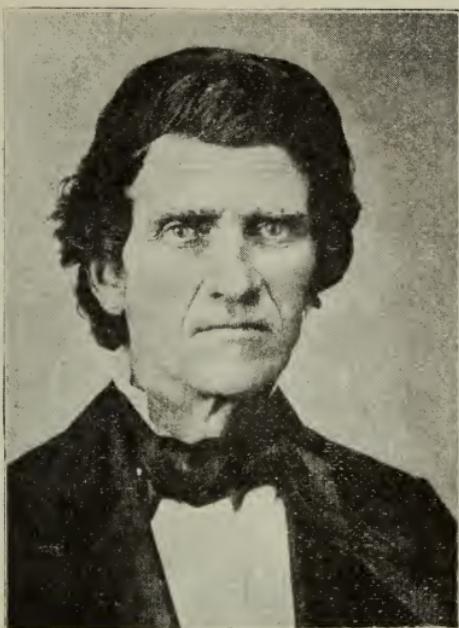
The Rev. A. E. Thompson, 1860-1868. During this pastorate the church increased from 68 to 103 members.

Rev. William G. March, 1868-1880. This was a great pastorate and one that has left a lasting impression upon the church and community.

Rev. William A. Ferguson, 1882-1897. A fruitful and progressive pastorate. Dr. Ferguson is now preaching at Wilmington, Ohio, where he is still in active and vigorous work.

Rev. James S. Revennaugh, 1897-1904. A period of spiritual and material progress. He is now the pastor of the First Presbyterian Church at Mount Vernon.

Rev. Marshall Harrington, 1905.

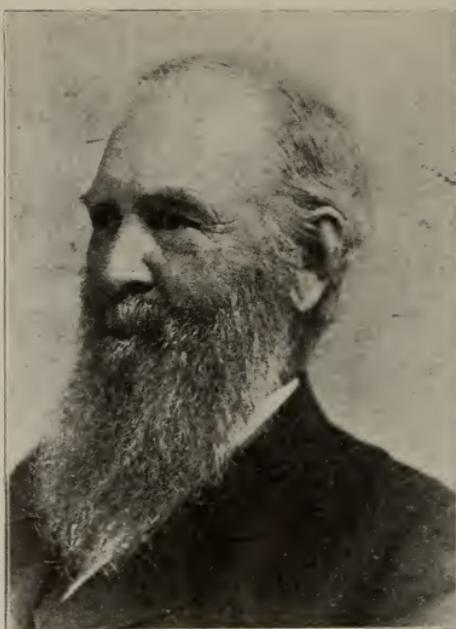


STEPHEN WINGET

Stephen Winget was born in Union county, Ohio, April 16th, 1807. His business was that of selling furniture, and also undertaker, which he followed until he quit business altogether.

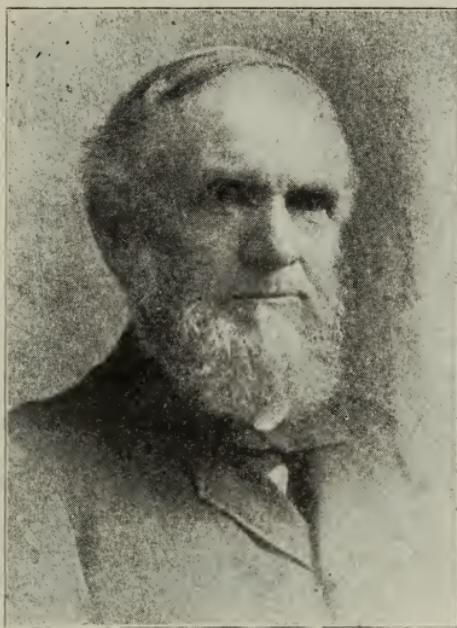
He was ordained and installed as Ruling Elder of the First Presbyterian Church at Marysville, November 17th, 1855, and continued in this relation to this church until his death, which occurred December 19th, 1879.

Faithful in the performance of all his obligations to the Church and as a citizen.



JAMES W. ROBINSON

James W. Robinson was born November 26th, 1826, in Darby township, Union county, Ohio; grew up on farm; graduated from Jefferson College, West Virginia; studied law with Otway Curry at Marysville, Ohio; formed partnership with Mr. Curry, and continued with him in the practice of law until Mr. Curry's death; served as Representative of Union County in House of Representatives in Legislature several terms, and represented Eighth Congressional district in Congress one term. United with Presbyterian Church at Marysville, Ohio, March 27th, 1852, on certificate. Was ordained and installed as a ruling elder in same Church on November 17th, 1855, and continued as such until his death, which occurred on June 26th, 1898.



CYRUS A. PHELPS

Cyrus A. Phelps was born at Marysville, Ohio, October 6th, 1827. He was ordained and installed a ruling elder in the First Presbyterian Church of Marysville, Ohio, November 17th, 1855. In 1858 he removed to Springfield, Ohio. He was installed as a ruling elder in the Second Presbyterian Church of Springfield, Ohio, upon the organization of that Church in December, 1860. He was active and faithful in all church and business affairs.



THOMAS BROWN

Thomas Brown was born in County Antrim, Ireland, in 1818. Came to America at the age of six years, and with his parents settled in Highland county, Ohio, and from there came to Marysville in 1847. United with the Presbyterian Church at Marysville, June 12th, 1847, on certificate. Mr. Brown was ordained and installed an elder in same church, April 25th, 1850, and in such relation until his death, which occurred April 27th, 1899, almost fifty years. Was elected the first Probate Judge in the county in 1852. He was faithful in the performance of all his duties to the Church, and in all other obligations as a citizen.

CENTER CHURCH.

Center Church was organized on December 29th, 1826. It was located in the northwest part of Franklin township, Morrow Co., on the Mansfield and Delaware road, and three miles east of Mt. Gilead. It was organized by Rev. William Matthews, with 27 members, and Lodwick Hardenbrook, Daniel Moody and James Bennett were the elders. A log house was erected in 1831, which served the congregation until a frame structure was built. In 1839, the congregation was about equally divided between New School and Old School. The membership at that time was 51. 26 members went with their pastor, Rev. Henry Shedd, to Mt. Gilead, and united with the New School Church. The remaining members kept up the organization until 1841, when they united with Mt. Gilead Old School. The following served the church as supplies and ministers:

William Matthews, 1826-'27-'38; Henry Shedd, 1829-'36-39.

Elders—Daniel Moody, James Bennett, Samuel Straw, Simeon Brooks, Lodwick Hardenbrook, Abraham Hardenbrook, Thomas Axtell, William Hardenbrook.

OXFORD.

In October, 1828, a church named Oxford was organized by Rev. Ahab Jinks, with eleven members. These persons lived between Old Eden and Ashley. The session was composed of Mr. McMonigle, Stephen Moorehouse and James McWilliams. Rev. Ahab Jinks supplied the church about two years, and Rev. Henry Shedd about the same length of time. They held their meetings in their cabins, no house of worship being built. In 1835, the society was dissolved, and the members went into the Brown Presbyterian Church.



FIRST PRESBYTERIAN CHURCH, MARION, OHIO

THE FIRST PRESBYTERIAN CHURCH, MARION.

(By Harry True.)

Sept. 1st, 1828, at the old brick school house, on Lot 142, as numbered on the original plat of Marion, occurred the first meetings of the Presbyterians of Marion and the vicinity, Revs. Henry VanDeman and Ahab Jinks, both of Delaware county, officiating. On the 9th day of the same month, the first Presbyterian Church of Marion was organized by Rev. H. VanDeman, with 46 members, dismissed from the united congregations of Delaware, Liberty and Radnor.

Original Members—Simeon Wyatt, Adam Uncapher, Wm. Bain, James Carr, John McElvy, Humphrey Mounts, Joseph Boyd, John Myers, Shubael W. Knapp, John Waddell, Daniel Oborn, Mary Wyatt, Susan Uncapher, Jane Harper, Elizabeth Gruber, Mary Uncapher, Lydia Couch, Mariah S. Williamson, Eliza G. Busby, Mary Tootle, Margaret Tipton, Mary Ballentine, Mary Hume, Anna Ballentine, Jane Carr, Mary McElvy, Hannah McComosey, Nancy Kelley, Mary Miller, Elizabeth Smith, Susannah Jones, Susan Mounts, Jane Boyd, Martha Mogren, Anna Myers, Mary K. Knapp, Margaret Waddell, Jane Oborn, Fanny McWilliams, Mary Uncapher, Margaret King, Elizabeth Findlay, Susan Kennedy, and Solomon Uncapher.

Sept. 29th, first child baptized, Sarah Knapp.

October 13th, first death, James Carr.

The church was incorporated Jan. 31st, 1832, under the name of the first Presbyterian congregation of Marion, by Adam Uncapher, Wm. Bain, John Wildbahn, Thomas Henderson, and John Ballentine.

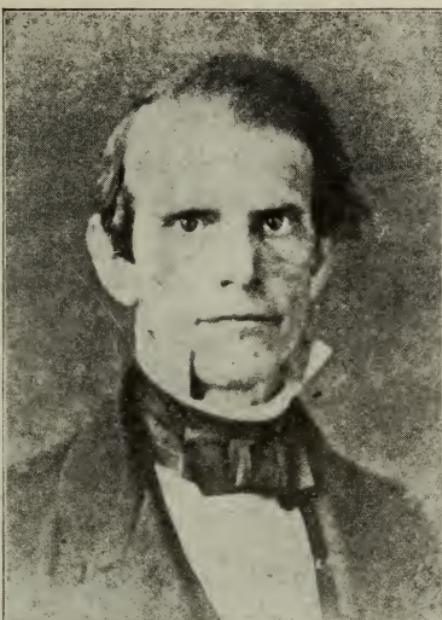
The church was originally composed quite largely of those who lived at a greater or less distance in the country. The divisions between the old and the new school retarded its growth.

In an interview with J. S. Reed, he said: "The first



ELDER JAMES REED

church building was standing when I came to Marion in 1839—a one-story brick. The west end wall was blown in and wrecked the interior, chairs, lamps and woodwork. The damages were repaired, and in 1849 the roof was blown off, which led to the building of a new church. "John Elder was a fine specimen of the Canny Scot, and by his shrewd Scotch wit and humorous stories, that were always to the point, did much in his unobtrusive way to encourage the enterprise of the building, 1849-1851. He was ever ready with an apt story, as well as with the hatchet and saw, and did much labor on the church.



ELDER JOHN AULT

"The present bell was obtained by trading off the first one, which was much better, but had been cracked by lightning.

"The upper room was unfinished at first, and Mr. Elder constructed strong benches or pews enclosed to the floor. He called the lower boards 'Dog Boards,' because they kept the dogs from running around."

PARSONAGE.

A subscription, dated May 17th, 1872, as preserved, shows amount subscribed to be \$3,250 for the brick building used as a parsonage, the total cost of which was in excess



ELDER IRA UHLER

of this sum. It's erection was due to the active efforts of the then trustees, P. O. Sharpless, A. H. Kling and M. Miller, Mr. Sharpless being also treasurer. When the new stone church was erected, the building was sold, and the funds used for this new structure.

THE NEW CHURCH.

A committee of ten on site was appointed Nov. 3, 1890, reported May 2, 1892, in favor of lots Nos. 125 and 126, northwest corner West and South streets, which were purchased at a cost of \$8,500.00. The committee was George H. Kling, E. Conley, T. P. Wallace, George Foster, George



ELDER HENRY TRUE

B. Christian, Ira Uhler, R. S. Fish, G. E. Salmon, H. True, J. F. McNeal and John Evans. The old church property was sold for \$8,000.00. The old church entire could be placed in the chapel portion of the new church and not fill it.

The contract for the new church building complete, except finish of main auditorium room, was let July 15, 1893, for \$24,000.00. Size of building 68x108.

Building Committee: G. B. Christian, chairman; G. H. Kling, T. P. Wallace, treasurer; S. E. DeWolfe and F. W. Thomas; Trustees, Harry True, F. W. Fish and S. E. Barlow.



ELDER S. E. DEWOLFE

The corner-stone was laid October 17th, 1893. The church was dedicated Nov. 29th, 1896. The entire cost was about \$50,000.

LIST OF PASTORS.

Pastors of the church have been as follows, with their terms of service:

Revs. H. VanDeman, 1828-1829; E. Barber, 1829-1832; Thomas Cratty, 1832-1836; John A. Dunlap, 1837-1841; Joseph A. Murray, 1841-1842; Enoch S. Sheppard, 1842-1845; Peter R. Vanatta, 1845-1847; Bloomfield Wall, 1847-1849; I.

N. Shepherd, 1851-1858; H. B. Fry, 1858-1868; J. H. Pratt, 1868-1872; Alexander Sinclair, 1878-1881; E. B. Raffensperger, 1881-1884; W. E. Thomas, 1884-1901; Frank Granstaff, 1902-1905; George McClellen Rourke, 1906.

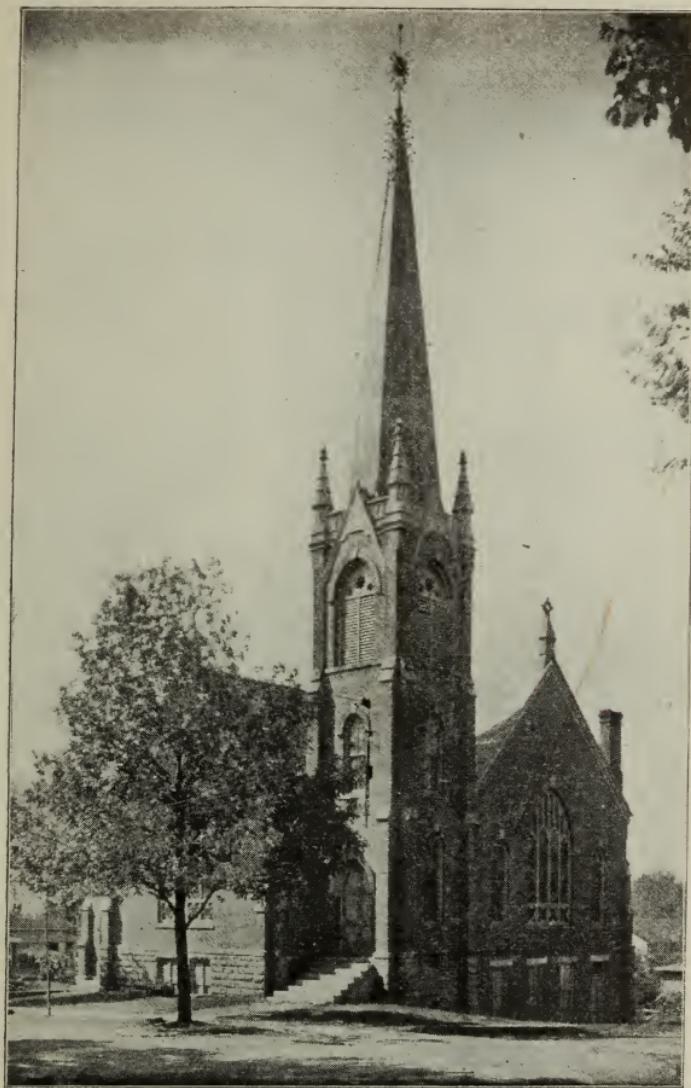
LIST OF ELDERS.

The first elders were Joseph Boyd, Shubael W. Knapp, and Adam Uncapher. The elders since then have been Daniel Oborn, 1831; John Ballentine and Thomas Henderson, 1838; Joseph Strawbridge, 1840; Benjamin H. Williams and Henry A. True, 1843; James Reed, William Bain and Thomas Johnson, 1848; Ira Uhler, 1863; S. E. DeWolfe, still serving; F. P. Seffner and T. B. Prentice, 1871; R. H. Johnson, Henry True, G. H. Wright, T. H. Lindsay, T. H. B. Beale, John Landon, D. L. Sellars, Dr. F. W. Thomas, C. W. Torrence, George W. Wright, W. S. Shute, G. F. Carl, Charles Turner, W. C. Butcher, D. C. Nelson, John B. Conley, Edward Brandt, George Salmon and N. E. Arnold.



DR. H. A. TRUE

Elder Henry A. True, of Marion was a son of Reverend Henry True, of Maine. Graduate of Bowdoin College, 1832. Studied medicine. Was a physician and business man in Marion many years. Was an elder in the church from about 1845 until his death. Licensed by Marion Presbytery, September, 1871. Preached occasionally to the churches on important subjects. Dr. True was a scholarly, Christian gentleman. Stated Clerk of the Presbytery about twenty years. Born August 18th, 1812. Died 1876, aged 64.



MT. GILEAD PRESBYTERIAN CHURCH



SESSION MT. GILEAD CHURCH, 1908

F. B. McMillin	John P. Mateer	John McMillin
T. P. Morrison	Wm. Brooks	J. H. H. Kerr

THE MT. GILEAD CHURCH.

(By Rev. William Houston.)

This Church was organized at the house of G. D. Cross, November 2d, 1831. It was called the Presbyterian Church of Morven, Morven being the name of the township. The name of the church was changed October, 1835, to the First Presbyterian Church of Mt. Gilead. The following twenty-six persons entered into the Church at its organization: James Bennett, Lydia Bennett, John Hardenbrook, Ann Hardenbrook, Henry Ustick, Abigail Ustick, Thomas Mickey, Sarah Mickey, John Roy, Almira Roy, John Mateer, Jane Mateer, Wm. M. Mateer, Elizabeth Mateer, Hannah Sofly, Sarah Campbell, Margaret McGinnis, Elizabeth Johnson, Mary Eccles, Margery Moriarty, Ann R. Cross, Joanna H. Giles, Jane Cooper, Mary G. Shedd, Joseph Axtell, John Ustick.

Ten days later, November 12th, 1831, the session received Rachel Breese, Mary Moriarty, Bethany Dodd, James Johnston and Mary Lyon. At this meeting there were baptized three infants, the first of whom, R. N. Mateer, is still living, and is a member of the church.

November 12th, 1838, the Church was divided into warring factions, and went under the name of the Old and the New School Churches. Very few persons can now determine what was the real reason for this division, but all can unite on the fact that it was greatly to the advantage of the devil in his work. After twenty-seven years of contention the warring factions got together in October, 1865. The united church, after 27 years, was not quite as large and strong as at the time of the dis-union.

The following names appear among the elders:

Roll of Elders:—1831, James Bennett, Thomas Mickey, John Roy, John Mateer.

Among the roll of the New School Elders are: 1838, James Bennett, John Mateer, Samuel Straw, Simeon Brooks,

Lewis Hardenbrook, Wm. Cooper, James Fulton, Joseph B. Lyon, Nehemiah Miller, John P. Mateer, Benjamin Miller, James S. Trimble.

The roll of the Old School elders is: 1838, John Johnston, John Ustick, Thomas Axtell, Abraham Hardenbrook, Wm. Hardenbrook, John Jacobs, Thomas J. Mills, Andrew Elliott, W. W. Irwin, Abel Cook, John Mateer, John Campbell, Silas Brown, James McCune, James M. Briggs.

The following persons have served as elders in the re-united church: 1865, Joseph B. Lyon, W. W. Irwin, Abel Cook, John Campbell, James McCune, Nehemiah Miller, John P. Mateer, James M. Briggs, James S. Trimble, Charles Shedd, John Mateer, D. T. A. Goorley, John W. Cook, Lyman B. Voorhies, Charles Boyle, Joseph M. Pollock, Parker J. Miller, W. H. Briggs, Robert B. Levering, J. H. H. Kerr, F. B. McMillin, John McMillin, William Brooks, Thomas P. Morrison, John P. Mateer, Jr.

The rotary system was introduced in this church January 1st, 1877. The session at present consists of the following efficient men: John P. Mateer, clerk, son of an elder; F. B. McMillin, son of a former pastor; J. H. H. Kerr, Thomas P. Morrison, John McMillin and William Brooks.

The following men have preached as pastor or as stated supply: 1831-1836, Henry Shedd; 1837-1838, William Matthews; Henry Shedd, 1838-1842.

New School—Manna Thompson, 1842-1843; Abner Chapman, 1844-1847; James Brown, 1847-1851; William S. Spaulding, 1851-1853; Henry Shedd, 1853-1862; John Q. Hall, 1862-1863; Francis A. Griswold, 1863-1865.

Old School—Cephas D. Chook, 1840-1841; John Hattery, 1841-1841; William K. Brice, 1843-1848; Silas Johnston, 1849-1852; John Huston, 1852-1854; John P. Loyd, 1854-1858; Chester H. Perkins, 1859-1860; Dwight B. Hervey, 1860; William B. Farris, 1861-1863; Francis B. Griswold, 1863-1864;.

The United Church—Henry G. Blaney, 1866-1867; Milton McMillin, 1867-1874; Charles E. Barnes, 1874; T. K.



INTERIOR MT. GILEAD CHURCH

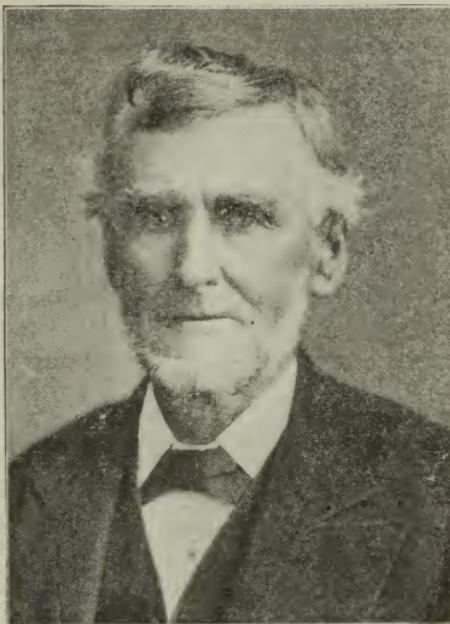
Davis, 1875; W. S. Eagleson, 1876-1892; Charles M. Frazier, 1893-1899; Wm. Houston, 1899.

On June 7th, 1908, was celebrated the 25th anniversary of the laying of the corner stone of the present building. Two of the former pastors, the Rev. W. S. Eagleson, and the Rev. Chas. Frazier, were present, and the day was duly and fittingly observed.

The present pastor, Rev'd Wm. Houston, is closing the ninth year of his pastorate, in September, 1908. The church now has the largest membership of any during the more than three quarters of a century of activity. There were reported to the Presbytery last April a membership of 286, 31 being added during the last year. During the pastorate of the Rev'd Wm. Houston, there have been received into the church 214, and a net increase in membership of 101. There are 100 in the Bible School, and 85 in the Home Department. There was paid for the benevolent work of the church during the year ending April 1st, 1908, from the Women's Societies, 291 dollars, and from the regular offerings, 190 dollars.

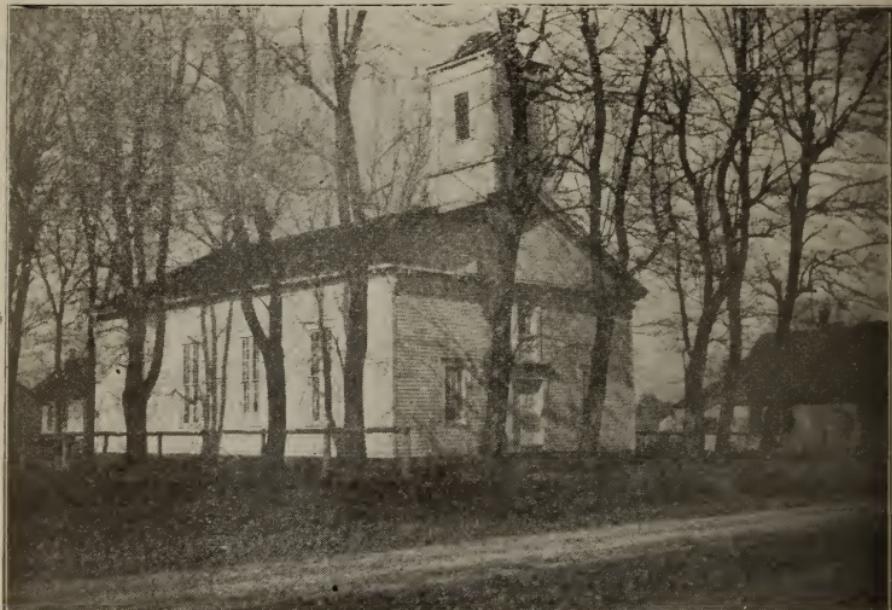
THE CHURCH'S BUILDINGS.

The first Presbyterian Church was built in 1835, and was in the old graveyard in the south part of Mt. Gilead. In 1857 an old Baptist Church was purchased and moved to lots on North Cherry street, and was used until 1865. In 1851 the Old School branch of the church erected a building on our present location, and was occupied by them and latter by the United Church until removed to make room for present building. The corner-stone of the present building was laid June 3, 1883. The following persons constituted the committee on plans and building: Rev. W. S. Eagleson, J. H. Pollock, D. T. A. Goorley, P. J. Miller, W. S. Irwin, Andrew Campbell, W. F. Blaney, G. W. Mozier, Dr. L. B. Vorhies.



NEHEMIAH MILLER

Nehemiah Miller was elected elder in the New School branch of the Presbyterian Church of Mt. Gilead, Feb. 11, 1861, and was ordained in March of that year, and served as elder of the reunited church from the time of the union until his death in 1902, with one short intermission. He was commissioner from the Presbytery of Marion to the General Assembly, which met at Chicago in 1876.



BROWN PRESBYTERIAN CHURCH

BROWN CHURCH.

It is difficult to get the facts concerning the early history of this Church, for no record now exists. The record was taken away by one of the members and was lost or destroyed, in all probability. The history of this church has been closely connected with the Kingston Church, the same ministers usually supplying both congregations. As nearly as can be ascertained, the church was organized in March, 1831, (probably under the name Union but soon changed to Brown), by Rev. Ahab Jinks, with 26 members. The first elders were John Hestwood and William Finley. Ahab Jinks was the supply from 1831-1837. During this time, Hugh Lee, John Watters, Archibald Elliott, Andy

Finley, Robert Finley and James McWilliams were added to the eldership. A hewed log house was built about one-half mile north of Eden, and was used jointly with the Baptists. This congregation, like many others, divided in 1838, into two factions, New School and Old School. An effort was also made to erect a large frame structure. It was roofed and enclosed, but never completed. A cemetery was established near these churches, in which many of the old settlers are buried. The New School branch was supplied, during the division, by Rev. A. D. Chapman, 1838-1842; by Rev. John Hunt, 1845-1846. After that by Rev. Henry VanDeman to 1848, when this branch was dissolved, and nearly all of the members went into the Old School branch. During the division the Old School branch was supplied by William D. Smith, John Pitkin, Simeon Brown, and William M. Galbreath. Rev. Ahab Jinks became the pastor of the reunited congregation, and continued to 1854. The large frame church, already mentioned was, as only partially completed, torn down, and a new frame building erected on the old foundation, smaller than the former one. This house was used by the congregation until the new church was erected in the village, and in 1857 was moved a short distance south, turned into a dwelling, and is now occupied by Norton T. Longwell. The names of two ministers appear on the roll, as having preached a short time, viz., John W. Drake and L. A. Bruner. In 1855, Rev. David McCarter was installed pastor. During the early part of his ministry, the church often proved insufficient to accommodate the congregation. A mus'in tent was attached to the rear of the church, and when preaching he stood at the intervening window. During the ministry of Rev. Mr. McCarter, there were the largest number of accessions in the history of the church, and the membership was also the largest.

In 1856, a lot was purchased in the village of Eden, and the present house was erected at a cost of about \$3,000. No



ELDER D. C. PORTER

one was more zealous in the prosecution of this work than the Rev. Mr. McCarter. During the time that Rev. A. C. Crist supplied the church, the building was re-roofed, repainted, carpeted, and the upper part of the cupola taken down, as it was decided to be insecure. It is planned to remodel the building this summer (1908), and make it an up-to-date house of worship. Since the pastorate of Rev. David McCarter, the following ministers have supplied the church:

Robert L. Adams, 1863-1865; David Coyner, 1865-1866; J. L. Lower, pastor, 1868-1872; A. C. Crist, 1873-1876; Michael M. Lawson, 1876-1877; Henry Shedd, 1878; D. H.



ELDER B. F. LONGWELL

Green and Daniel Porter, 1878; Welling E. Thomas, pastor, 1879-1884; Thomas B. Atkins, 1880-1888; E. M. Scott, pastor, 1892 to Nov. 13, 1900; A. C. Crist, during winter of 1901; Samuel Huecker, 1901-1907. Mr. Huffman, a student of O. W. U., has supplied the church since June, 1907.

The register of elders since 1832 is as follows:

1832, John Watters, dismissed June 8, 1861; 1837, George Atkinson; 1837, Samuel Walker, dismissed Aug. 22, 1859; 1837, James Fleming, dismissed April 6, 1851; Oct. 30, 1858, Joseph C. Porter, died March 29, 1894; Oct. 30, 1858, Samuel



ELDER SAMUEL B. NELSON

Finley, dismissed April 6, 1866; Oct. 30, 1858, John Link, dismissed Aug. 20, 1864; May 9, 1868, Samuel M. Walker, died April 29, 1896; May 25, 1868, James Faris, deceased; April 9, 1871, John McCammon, deceased; Oct. 27, 1878, William H. Maxwell, died Oct. 1, 1903; Oct. 27, 1878, John C. Reed; Aug. 10, 1889, Benjamin F. Longwell, moved to Cal., February, 1896, died 1907; Aug. 10, 1889, Samuel Nelson; March 15, 1896, George Duncan, dismissed May 22, 1904; Oct. 11, 1903, William Reed; Aug. 14, 1904, Henry Sheets; Aug. 14, 1904, William Fegley, (clerk.)

GENOA.

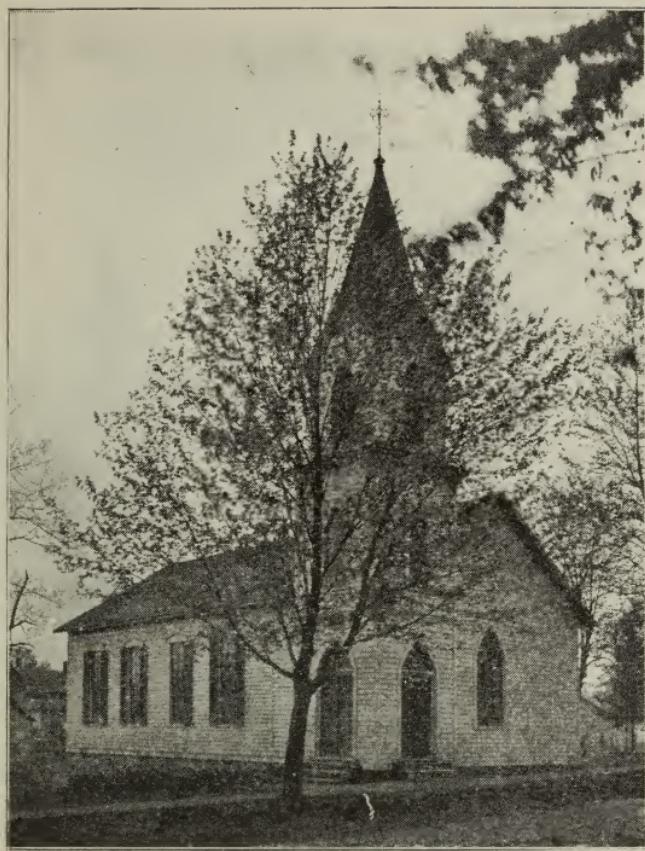
Genoa was organized by Rev. Ahab Jinks in 1831. The congregation was composed of the scattered members in Berkshire township, and from the Church of Lebanon, afterwards called Blendon, in the north part of Franklin county, together with those in Genoa township. It started with 24 members. Diadatus Keeler and Dr. Eleazor Copeland were the first elders. A frame church edifice was erected in 1838, located about three miles southwest from Galena. Rev. Ahab Jinks was supply, 1831-1834, 1836-1838; C. N. Ransom, 1834-1836; About this time, Alexander Smith and Augustus Curtis were added to the eldership. At the division, the church went with the New School branch. Ahab Jinks, supply, 1838-1842; John McCutchan, supply 1842-1843; John Whipple, 1844-1845; James Brown, supply, 1845-1846; Warren Nichols, supply 1849-1852;; David Coyner, supply, 1853-1855; Warren Jenkins, supply again, 1855-1860; Ebeneezer Washburn, supply 1861-1862; John Martin, 1863-1864; Hugh B. Scott, 1864-1865; John Campbell, 1867-1868; Levi P. Sabin, 1868-1869; John H. Wilson, supply 1871-1872. There was only an occasional service from 1872-1877. James A. Darah, supply, 1877; Wilson F. Cellar, supply, 1881. Rev. H. L. Nave, from Westerville, supplied the church in 1883-1884. Under his ministry there was a revived interest. Rev. S. S. Aikman was supply, 1885. Mr. Aikman is now Synodical Superintendent of Home Missions in Ohio. In addition to the above named elders, Harris Johnson, J. A. F. Cellar (1858), George Glass, Victor Arnold, John Copeland, Ranson Keeler, and probably others, whose names could not be obtained, served as elders. During all these years, a Sunday School was maintained, Miss Hattie Curtis, John Copeland and others having taken much interest in that work. The neighborhood changed, and the membership became less, and the church was dissolved in September, 1895. The building still stands, but is used for other purposes.

PLEASANT.

Rev. Eldad Barber organized a church by this name, with 19 members, in 1831. It was located a few miles north of Prospect, toward Marion. Joseph Boyd, who died only a short time ago, and Samuel Cratty were installed as elders. Rev. Mr. Barber supplied them in the years 1831-1832, and Rev. Thomas Cratty was pastor from 1833-1836. During this time a hewed log house of worship was erected. The membership was 22. Thomas Johns was added to the eldership. The membership decreased to 8 in 1840, and in 1841 it was dissolved. Some of the members afterwards united with the Pisgah Church at Prospect, when it was organized in 1850.

OSTRANDER.

The first religious services held in Scioto township were in the cabins of Richard Hoskins and Zacharia Stevens. The date of these meetings cannot be definitely ascertained, but the facts gathered indicate as early as 1810. In the year 1814 or 1816, three Presbyterian families, viz., William Cratty, John Lawrence and Andrew Dodds, settled in the neighborhood of Mill Creek, and at first connected with the church at Delaware, which church was under the ministry of Rev. Joseph Hughs. The journey to Delaware in those days was quite an undertaking, as they were compelled to ford the Scioto river, which, at certain times, was dangerous or impossible. When these pioneers could not reach Delaware, the next most available place of worship was a log meeting house on Big Darby, Upper Liberty, in Union county. The only route to this place, was a trail through the dense woods. About the year 1816, several other Presbyterian families were added to the Little Mill Creek settlement, and a number located on the Scioto river. With these acquisitions, it was deemed advisable to organize in



OSTRANDER PRESBYTERIAN CHURCH

a separate Church. A meeting was held and the proper authorities petitioned for the privilege, which was granted, but with the proviso that they should join with the families of Radnor township, and that the Church be known as the Presbyterian Church of Radnor. This was acceded to, and the organization consummated in the year 1816.

This connection continued until 1834, when those of Little Mill Creek neighborhood, having received many accessions, were organized in a separate church by the authority of the Presbytery of Columbus, Nov. 9th, 1834, Rev. C. N. Ranson officiating, and the name of the new organization was to be the Little Mill Creek Presbyterian Church. The following are the names of the original members: James Dean, Hannah Dean, Hannah R. Dean, James Flanegin, Margaret Flanegin, William Cratty, Sr., Sarah Cratty, William Porter, Elmer Porter, Samuel D. Dean, Eleanor Cratty, William M. Flanegin, Jane Flanegin, Mary Flanegin, Nancy M. Flanegin, William C. Dodds, Mary Dodds, Joseph Lawrence, Mary Lawrence, Elinor Winget, Alexander Ross, Nancy Ross, Sarah Dodds. These persons were nearly all transferred from the churches of Radnor, Delaware and Marysville. William Cratty, Sr., William Porter and William C. Dodds were elected elders. A frame church edifice was erected about one-half mile north of Ostrander, and just north of what was then known as Edinburg, and where the cemetery is located. This was the first house of worship built in Scioto township. It was not provided with permanent seats for some time, in consequence of which, during service, the congregation presented a novel appearance, each providing his or her own seat, the seats for the most part being chairs used in their wagons, when riding to and from church. The first minister secured was in 1836, being the Rev. James Perigrine, who also supplied the church of Marysville. He supplied the Church only eight months, then gave all of his time to Marysville. In the fall of 1837, the churches again united, and secured the service of Rev. W. D. Smith, a man noted for his scholarship and as an author. For his service they were to pay him \$133.33 for one-third of his time. He supplied the church one year. James Flanegin was added to the eldership. Then came the division into New School and Old School, which continued until the reunion in 1870. Both parties

used the same church until 1863, when the New School party built a frame church in Ostrander, and changed the name to the Ostrander Presbyterian Church.

The elders of the New School branch were as follows: William Porter, James Flanegin, John McCullough, David Davids and James Dodds. They were supplied by the following ministers: Joseph Labaree, 1839-1841; Henry Shedd, 1842-1851; Stillman Tucker, 1852-1853; Elijah Kuhns, 1854-1857; Jeremiah Evarts Weed, 1858-1859; Walter Mitchell, 1859-1864; Oren H. Newton, 1864-1870.

The Old School branch was supplied by the following ministers: William D. Smith, 1838-1841; Cephas D. Cook, 1842-1844; Henry Hess, 1850-1852; James Stirratt, 1852-1853; Reuben Hahn, 1853-1863. They were vacant during the intervals not given, having only occasional preaching. The following are the elders who served this branch of the church: William Cratty, Benjamin Rogers, Alexander Ross, Alexander M. Rodgers and Isaac Smart. The old church at Edinburg was torn down, and such part of the lumber as could be utilized was used to fence the cemetery. At the reunion, the church already mentioned in the village became the one used by both parties, and since that time, the congregation has been served by the following ministers: C. H. Perkins, 1870; Henry Shedd, 1871-1872; H. S. Snodgrass, 1873; John G. Brice, 1874; Thomas Hill, 1875-1880, 1883-1884. During the time of Rev. Mr. Hill, a good, substantial manse was erected, largely through the gift of Wm. Flanegin, and about this time an addition was added to the front of the church. Milton W. Brown supplied the church, 1880-1882. T. S. Huggart, pastor, 1885-1886; Elias Thompson, supply, 1887-1888; A. C. Crist, pastor, 1889-1898; William Wilson, 1889-1900; James B. Warren, 1901-1903; A. M. Chapin, 1901-1906; James G. Galbreath, 1906-1908.

The following have served as elders since the reunion: James Flanegin, James Dodds, John McCullough, William H. Felkner, Robert, McMillen, Jr., Benjamin Turney, Eze-

kiel Rogers, J. M. Roney William Newhouse, Albert Huntly, John Gabriel, Stanton Carr, Henry Myers, Thomas Newhouse, Benj. Hanawalt.

A Sabbath School was organized in the year 1827, and has met every week since, only a few Sabbaths, when prohibited on account of the prevalence of smallpox, excepted. It is the oldest Sunday school in the township.

IBERIA.

The Iberia Presbyterian Church was organized April 27, 1836, by Rev. Henry Shedd and Thomas Cratty, with 16 members, as follows: John McKinstry, Mary McKinstry, Maria McKinstry, John F. Dunlap, Rebecca Dunlap, William Ayers, Elizabeth Ramsey, Alexander Bowland, Elizabeth Bowland, James Scott, Sarah Scott, Cyrus Axtle, Eunice Axtle, Jane Kerr, Owen Tuttle, Pamelia Tuttle. John F. Dunlap and James Scott were the first elders. Rev. Simon Brown was their first supply. Rev. William Mathews supplied them in 1838-1842. In 1841 a frame church, 35x25, with 12½ feet ceiling, was erected just west of Iberia, on the Caledonia road. The subscription for this church called for one-half in money and the other in lumber, work, etc. Before the erection of this building services were held in a red school house, on the road in front of the United Presbyterian Church. As was the custom at that time, a cemetery was located at the church, which was used until the new cemetery, east of the village, was established, and then abandoned, the remains, for the most part, being removed to the new cemetery. Rev. John B. Blaney followed Mr. Mathews, and was pastor from 1842 to 1861, the longest pastorate in the history of the church. In 1855, a lot was purchased in the village, and a good, substantial frame edifice erected. This building has been repaired, remodeled, and an addition added to it, and is now



a beautiful and modern church. The Iberia Church stood loyal to the Old School body, when so many other churches were divided. Rev George S. Rice was pastor from 1863-1866, during the dark and stormy days of the rebellion. During his pastorate all of his children, three in number, died of diphtheria, and are buried in the Iberia cemetery.

Rev. N. C. Helfreck supplied the church in 1867. Rev. A. C. Billingsley was supply, 1868-1869; Rev. Charles A. Evans, supply, 1870-1873; Rev. William Maclaren was pastor-elect, 1873-1874, and 1876-1877; Rev. William M. Stryker having supplied the church a part of 1875. In the spring of 1877, Rev. A. C. Crist took charge of the church in connection with a professorship in Ohio Central College, and was pastor until February, 1889, the second longest pastorate. Following Rev. A. C. Crist, Rev. W. S. Eagleson supplied the church for a few months in the afternoon. Rev. A. T. Robertson was pastor from 1890 to Sept. 20th, 1894, at which time he died at Iberia. Rev. Robertson was followed by Rev. J. C. Mayne, 1895-1896; Rev. W. M. Pocock, 1897-1903. The addition was added to the church under Mr. Pocock's pastorate. Rev. A. C. Crist from January to September, 1904. During this time the home of Rev. J. P. Robb, D. D., who had been pastor of the United Presbyterian Church for many years, was purchased, and is now the manse of the Presbyterian Church. Rev. J. W. Wilson became pastor, December 21st, 1904, but the relation was dissolved at the following spring meeting of Presbytery. Rev. A. M. Chapin, supply, 1905-1908. Rev. James G. Galbreath was installed pastor, May 12th, 1908.

Elders since the first mentioned: Joseph Moody, 1840; Andrew Elliott, 1840; John Colmery, Ralph Martin, Robert Colmery, Dr. James M. Briggs, 1842 to 1861; John McAnall, about 1864; Samuel Colmery, Samuel Nesbitt, 1872; Albert Tuttle, 1871; Robert F. Codding, 1877; John S. Hunter, 1883; Samuel Nelson, 1886; William W. Colmery, 1894; Charles N. McFarland, 1898; J. M. Moody, 1900; John L. McAnall, 1902.

BERKSHIRE.

In 1837, just at the time the controversy, resulting in the division, was growing intense, Rev. Calvin N. Ranson organized a church in Berkshire township, a little more than half way to Sunbury, on the Delaware and Sunbury road, Zelotus Jones and S. Hodgden were made elders. Rev. Mr. Ramson preached for them the first year, and A. D. Chapman, then a licentiate, in 1838. No church building was erected, and in 1839, the church was dissolved, the members seeking a church home with the surrounding societies.

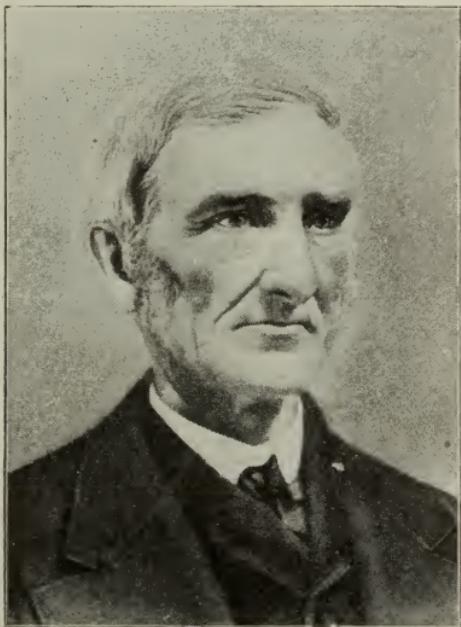
SUNBURY.

In 1844, a church called Galena was organized by Rev. Ahab Jinks, and in 1846 another, called Porter. In 1848 these congregations united under the name of Union, and in the year 1861 took the name of Sunbury. Rev. Mr. Jinks supplied them until 1854. After that they had but little preaching, and in 1866 dissolved. In 1878 a church was again organized at Sunbury by Rev. Robert Wylie and others, with 34 members. Rev. Mr. Wylie supplied them for three years, in connection with the Trenton Church. Services were held in the public school building and other places. The society did not prosper, several of the leading members having moved away, and they disbanded in April, 1885. The furniture was sold and turned into the funds of the Presbytery. The writer could not obtain the names of the elders. The remaining members united with the Trenton Church.

YORK CHURCH.

York Presbyterian Church was organized Nov. 9, 1839, by Rev. Wm. D. Smith, of Marysville, assisted by Rev. Wm. M. Galbreath, of Milford Center. The former was "acting under a commission as a missionary of the Board of Domestic Missions of the Presbyterian Church, Old School." The meeting was held in the dwelling of Beriah P. Wilkins, in York township, Union county, Ohio. Fourteen persons were received into the church by certificate, and one by examination. Rev. Wm. D. Smith was the first Presbyterian minister to preach in that neighborhood, then known as the "Miller Settlement," and after the organization of the Church he continued to preach "one seventh" of his time until the spring of 1841. Rev. Wm. Hutchison, of Eucyrus, Rev. Mr. Semple, of Beaver Co., Pa., Rev. Luther Dodd, and Rev. Wm. M. Galbreath visited the church, each preaching one Sabbath during the following year. Cephas D. Cook, a licentiate of Marion Presbytery, supplied the church from May, 1842, to February, 1844. Rev. John Pitkin preached twice in 1844, and Rev. James Robinson during the summer months, until the fall of 1846, when Rev. James Campbell began his labors, which he continued until November, 1847. From Nov., 1847 to the autumn of 1849, Rev. James Stirratt supplied the church, and from that time to April, 1855, Rev. James Smith, of Marysville, was the supply. The first church edifice, which was built so far as to be used for worship in 1853, was completed in that year, and was dedicated Feb. 24, 1855, the Rev. James A. Stirratt assisting Mr. Smith on that occasion. Rev. Henry Hess served the church until April, 1857. Through the summer of 1857, Rev. Evan Evans preached a few Sabbaths. In March, 1858, Rev. John W. Drake held a week's meetings, and sixteen persons were added to the church. Rev. Evan Evans served the church as supply from May, 1858, to Sept., 1860. Rev. Henry VanDeman was supply from April, 1861,

to April, 1865. From April, 1865, to October, 1869, Rev. Alexander S. Thorne was supply. Rev. Benjamin Evans preached occasionally during the following winter, and Rev. Henry Shedd supplied the church from May, 1870, to April, 1873, and from that date until the close of the year, Rev. John W. Thompson filled the pulpit. In March, 1874, Rev. H. Shedd again took charge of York Church, and continued until the following October. Rev. Chas. S. Wood was supply from 1875 to January, 1876. In November, 1876, Rev. Chas. W. Torrey was installed pastor of York Church, and was continued for three years, when Presbytery was requested to dissolve the pastoral relation, although the records show that Mr. Torry continued as supply until March,



ELDER ANDREW McNEIL

1881. Rev. W. G. March was supply from March, 1881, to the spring of 1887. September, 1887, Rev. John Tenney was elected pastor, but was not installed, and served the church as supply until April, 1890. Rev. Nelson A. Shedd was supply until Dec. 27, 1896. In Jan., 1897, Rev. C. W. Bogle began as supply, and continued until Dec. 1, 1902. Rev. John W. Wilson was supply from March 1, 1903 until October, 1904. Rev. A. C. Crist, of Delaware, and Rev. Leon Arpee preached for the York Church during the two years, 1905-1906. Rev. Leon Arpee began as supply in the fall of 1907, and is the minister at the present time, 1908. During the greater part of the first 35 years, the church was without regular preaching, yet the Sabbath was regularly observed in the prayer meeting and Sabbath school, and through all the years of its existence the congregation received preaching visits or short seasons of labor from more than a half score of ministers, not named in the above list. Rev. Chester H. Perkins, of Radnor, is mentioned on the church record as having shown great kindness to the people of York Church; also Rev. A. C. Crist, whose name appears as stated or Presbyterial supply in the past three years.

Ruling Elders—Andrew McNeil, Nov. 9, 1839, to Dec. 31, 1889, date of his death; Dennis Mears, Nov. 9, 1839, to Jan. 10, 1865; John E. Cahill, May, 1852, to Feb. 3, 1874, date of his death; Chas. E. Wilkins, Jan. 5, 1857, to June 24, 1894, date of his death; Richard McEldary, Jan. 5, 1857, to March 19, 1865; Uriah Cahill, Oct. 10, 1874, (still in office); Wm. McElroy, June 28, 1879, to April 4, 1885; Samuel A. McNeil, June 27, 1885, to Oct. 24, 1896; John S. McGinnis, April, 1908.

Present membership of York Church, 20.

More than two hundred persons have been received into the Church since its organization. The Church has not been aided by the Home Mission Board since 1855, but has contributed to the Church Boards and benevolences. \$200

was given to Delaware Female College and on one occasion \$325 was given to Wooster University.

Civil War record:

Five members of the church served in the Union army. Three of the five laid down their lives for our country, viz., Capt. James A. Cahill, 31st Ohio; Jonathan McEldary, 121st Ohio; and Robert Moodie, 174th Ohio. Two of the five returned home at the close of the war, i. e., Samuel A. McNeil and Samuel McElroy. The present house of worship was built in 1882, at a cost of about \$3,000, including furniture and organ.

The foregoing is largely copied from the records and annual narratives written by Andrew McNeil, a ruling elder in York Church for fifty years, and also clerk of the session.

With our modern houses of worship and Sunday school rooms, with floors carpeted and frescoed walls and splendid pipe organs, of to-day, imagine, if you can, that little band of pioneer Presbyterians in Northern Union county almost seventy years ago, holding prayer meetings every Sabbath in the log cabin dwelling of one room only. Some of them came four miles through the unbroken forest to hear the Scripture lesson read, and offer prayer to God that He might bless their efforts and help them to establish the church of their fathers in the wilderness.



TRENTON PRESBYTERIAN CHURCH

TRENTON.

This church seems to have been the first ecclesiastical organization in Trenton township, and came into existence Oct. 15th, 1836. The facts leading to its organization are substantially as follows, viz., After having held a meeting in June, 1835, with reference to the organization of a Church, Messrs. A. P. Condit and J. S. Condit were sent to Alexandria to confer with the minister of that place in regard to the matter. Receiving no encouragement from him they went to Genoa to talk the matter over with Rev. C. N. Ransom, pastor of the Presbyterian Church there. They received but little more encouragement from Mr.

Ransom than they had found at Alexandria. He, however, induced them to become members of the Genoa Church. In the September following these visits, one of the members of the above deputation (J. S. Condit) was called away by death. His pastor, Mr. Ransom, conducted the funeral services and at this time he took occasion to refer to the visit of the Messrs. Condit and the object they had in view, and being then more fully acquainted with conditions, he said that upon further reflection he had come to the conclusion that he had done wrong in discouraging the organization project, and he believed that the time had come for organizing a church in the neighborhod. The necessary preliminaries having been complied with, the Presbytery appointed Rev. Mr. Ransom to effect the organization, which was done, as already stated. The following are the names of the charter members of this church, viz., Squire Wheaton, Mercy Wheaton, Sarah Wheaton, Alvin P. Condit, Maria Condit, Mary Condit, Asanath Condit, Dorcas Condit, Louis Lewis, Robert Lewis, Elizabeth Leake, Magdalen Van Dorn, Silas Ogden, Simon Condit, Jane Ogden, Elizabeth Condit, Andrew Herron, Sarah Jacobus, Julia Herron and Electa Ward.

At the time of the organization, Silas Ogden, Robert Lewis and Andrew Herron were elected to the office of Ruling Elder. Owing to the fact that a record of the church was not regularly kept until August, 1857, our information concerning the early history of the church is somewhat meagre. At a meeting, held February 21st, 1837, the erection of a church edifice was discussed, and it was resolved to proceed at once with the undertaking. This building was located at Vans Valley, on the Sunbury and Johnstown road. The devotion of these early settlers to their church, and the excellence, both of the material and workmanship put into the building, is attested by the fact that, after braving the storms of almost three-quarters of a century, the building is still standing in a fair state of repair, and

up to within a very few years ago, was regularly used as a house of worship by the United Brethren, to which denomination this building was subsequently sold.

The following ministers have served this church in its earlier history as supplys, viz., Reverends Calvin N. Ransom, 1836-1837; Ahab Jinks, 1838-1841; Joseph Fowler, 1842; John McCutcheon, 1842-1843; Ezra Johnson, 1844-1848; James Harrison, 1849-1852; Edmund Garland, 1853-1854; Warren Jenkins, 1855-1860; Elias Thompson, 1860-1861; John Martin, 1862-1867; Robert Wylie, 1868-1870.

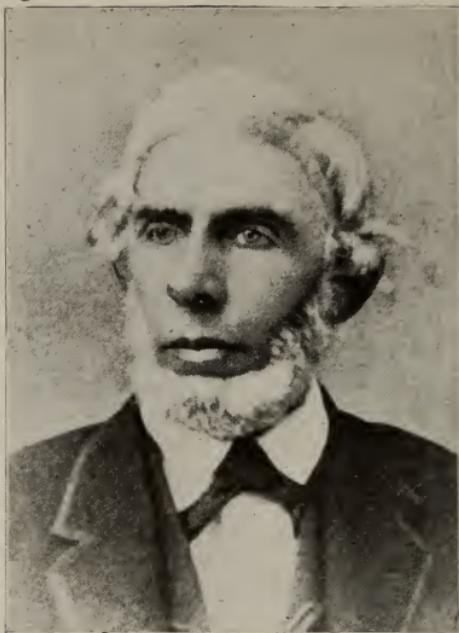
With the rapid progress of the newly settled country it seemed as if the center of Presbyterianism kept moving northward, and many of the members were obliged to travel long distances over almost impassable roads to attend the services of the sanctuary. Accordingly it was determined to erect a new house of worship on a site more easily accessible to the majority of the members. The location decided upon for the new building was on the Sunbury and Hartford road, four miles east of the former village, and about $2\frac{1}{2}$ miles due north of the previous building. This new structure was completed at a cost of about \$1,000, and dedicated Oct. 4th, 1856, during the incumbency of Rev. Warren Jenkins. This building served the congregation for almost a quarter of a century, when a more commodious structure was deemed necessary to be in keeping with the prosperity of the members and the growth of the congregation. Accordingly a larger and and a more beautiful building was erected, at a cost of \$3,000, and dedicated May 25th, 1879; during the pastorate of Rev. Robert Wylie. This pastorate was the longest in the history of the church, extending over almost 20 years, and closed in 1897. Rev. Albert S. Sharpless succeeded to the pastorate, after Mr. Wylie, and continued pastor until September, 1892. Rev. W. Z. Wallace followed, continuing as pastor until 1900. After having been supplied for several months by Rev. T. J. Cellar, the present pastor, Rev. John Glenn took charge of



ELDER IRA PIERSON

the work in August, 1901. In 1902 it was thought necessary to further improve the church property by the addition of a Sabbath School room, and other extensive alterations and improvements. This work of remodeling and enlarging was completed in 1904, and the newly remodeled and enlarged edifice re-dedicated on Sabbath, Sept. 11th, of that year. The improvements on the building cost, all told, in the neighborhood of \$4500, and this people are now privileged to worship in a building adapted to the needs of aggressive church work, as few country churches are.

In the foregoing sketch reference has been made chiefly to the material progress of the church. We must not



ELDER EDGAR M. CONDIT

conclude, however, without saying a word or two concerning its spiritual condition. The Trenton Church has exercised a widespread influence for good over the entire community, and much of the progressiveness and thrift, as well as the church nobility of character found in this favored section are no doubt due in a very large measure to the ennobling influences emanating from this church. While, like all rural churches, the Trenton Church suffers from a constant stream of her faithful members journeying city-wards, yet she still remains in a very flourishing condition. The membership, as reported for the current year (1908) is

142, and the various Boards of the Church have been remembered with increasing contributions.

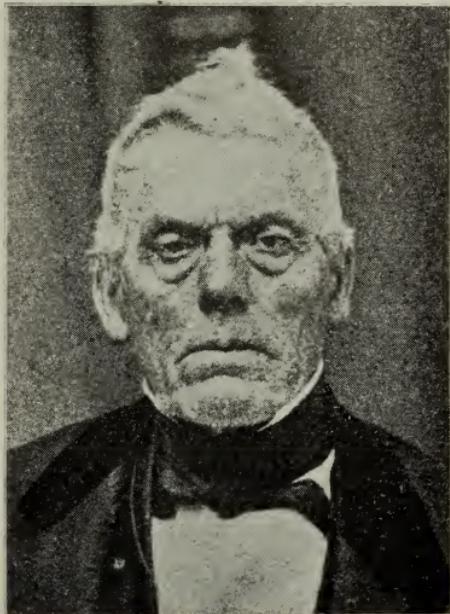
List of Elders elected at organization of Church, Oct. 15, 1836: Silas Ogden, Robert Lewis, Andrew Herron.

Fall of 1838—Alvin P. Condit.

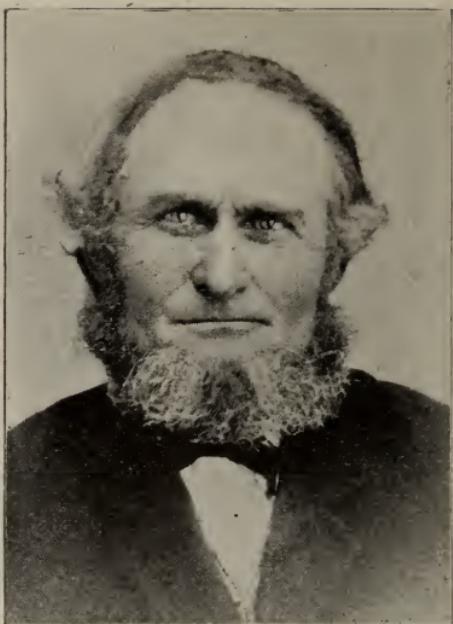
Elected August 3d, ordained Aug. 5th, 1854—Ira Pier-
son, Joseph Smith.

Elected Aug. 4th, 1856, ordained Feb. 22nd, 1857—Ed-
gar M. Condit, Chas. Wheaton.

Nov. 28th, 1869—Simon Pierson, Smith C. Ketcham.



ALVIN P CONDIT



CHARLES WHEATON

Elected Dec. 6th, 1870, ordained and installed March 1st, 1874—E. J. Post, Philander Edminster.

Ordained and installed June 13th, 1894—Wm. H. Wilson, Lorenzo S. Condit.

Present Session—Smith C. Ketcham, E. J. Post, Wm. H. Wilson and L. S. Condit.

NEWTON.

Rev. Benjamin Dolbear organized a society by the above name, with eleven members, in 1838. It was located eight miles north of Marysville, and the town now bears the name of Raymond. Benjamin Tucker and David Paul were the elders. Rev. Mr. Dolbear was supply, 1838-1840. Henry Shedd was supply 1845-1850, Henry Bushnell, 1852-1856. The society did not erect a building, did not grow, and was dissolved in 1856.

CORINTH.

From 1836 to 1842, a number of families settled in a neighborhood six miles north of Marysville. Rev. W. M. Galbreath and Rev. A. C. Miller were sent to organize a church in that neighborhood, which was done some time during 1842. John Hestwood, James Kinkade and Ryan Gray were installed as elders. A small frame church was erected soon after. This church was never plastered, and only slab seats were used for many years. Rev. James Smith supplied the church for about 10 years. He was followed by Rev. Henry Hess. It being a Home Mission Church, nearly all of the ministers of the Presbytery were appointed to preach one Sabbath each during the year. Rev. Reuben Hahn, and Rev. A. E. Thompson supplied the church regularly for a few months each. But the old members, having died and their families moved away, the building was sold for a small amount, and the church dissolved in 1875. The names of the few remaining members were transferred to Marysville.

LITTLE MILL CREEK.

A Church was organized by this name in 1842 by Rev. Cephas Cook. The elders were Benjamin Rogers and his son, Alexander Rogers. The congregation held their serv-

ices on Bokes Creek, near the old Shoup Cemetery (now called Bokes Creek). No house for worship was built. The society became extinct soon after the death of Rev. Mr. Cook, which occurred at Millville (now Warrensburg), Oct., 1844. His wife died a few days before her husband. The members of the extinct congregation united with the Little Mill Creek Church, New School.

SALEM, NOW UNION.

In the year 1843, Rev. A. C. Miller and Rev. E. S. Shepherd organized a Church, Old School, giving it the name of Salem. John McKelvy, William Virdin and Smith Frame were installed as elders. A frame church was immediately erected in connection with the Free Will Baptists, located about nine miles north of Marion, and one-half mile east of the road leading from Marion to Scott Town. The congregation did not prosper, and in April, 1885, it was disbanded. There were some, however, in the neighborhood who felt that a mistake had been made, and a request was sent to Presbytery to be re-organized, which was granted, and the church was re-organized March 16th, 1896, by Rev. W. E. Thomas, Rev. A. C. Crist and Elder S. E. DeWolf. Rev. D. L. Myers, a student for the ministry, as a local evangelist preached for them during the years 1894-1897. During this time a revived interest occurred, and a new frame church was erected on the same ground as the old, and was dedicated Dec. 15th, 1895. The name was changed to Union about five years ago. The church has been connected with the LaRue Church the larger part of its existence, and has been supplied by the same ministers. The following is a list of the ministers and elders who have served this Church:

Ministers—A. C. Miller, 1843-1846; William C. Brown, 1848; Lewis A. Bruner, 1850-1854; Milo Templeton, 1855-

UNION PRESBYTERIAN CHURCH.



1856; Occasional supplies till 1863; Alexander S. Thorn, pastor, 1863-1869; Samuel D. Smith, 1871-1872; Samuel A. Hummer, 1873-1875; Francis Lynn, 1877-1878; vacant several years; E. D. Kelsey, 1890; E. S. Evans, 1892-1893; D. L. Myers, 1894-1897; R. W. Kahr, pastor, 1893-1902; W. T. Ramsey, 1903-1904; John G. Carry, 1905-1907. Samuel C. Bates, of Marion, is supplying the church temporarily at present, June, 1908.

Elders—John McKelvy, William Virdin, Smith Frame, Martin Lee, R. G. DeLong, James Day, Alexander L. D. King, George J. King. Probably others.



LA RUE CHURCH.

LA RUE CHURCH

The LaRue Presbyterian Church was organized about the year 1844, at Parr Town, a small village (now extinct,) three miles south of LaRue. It was organized by Rev. A. C. Miller, with seven members, whose names are as follows: Peter Marsh and wife, John Gilmore and wife, Joseph Wilson and wife, and Mrs. Parr. Peter Marsh and John Gilmore were installed elders, they having been elders previously in the churches from which they had come. Services were held first in the Parr Town school house, the place where the church was organized, until 1854. About

this time a town was laid out one-half mile west of LaRue, called Winnemack, it being supposed that the town would build up on that side of the river, on account of the higher ground. Mr. Peter Marsh bought two lots for fifty dollars, and donated them to the Church. On these lots a frame house for worship was constructed, costing about \$700. The congregation was supplied, when located here, by Rev. Wall, Rev. Templeton, Rev. Shepherd, and Rev. Henry Hess. It soon became evident that the town would be on the east side of the river, and about 1860 Major LaRue, for whom the present town is named, donated a corner lot on what is now High and South streets, and the building was moved over the river in sections, and placed in this lot. It remained there about twenty years, when it was moved on another lot a short distance away, and was finally torn down, and the timber used in constructing another building. Rev A. S. Thorn was secured as pastor of the church in 1862, and continued as pastor until 1869. Adam Frazier and T. S. Miller were installed elders about this time. Elder Marsh died in 1864 and John Gilmore in 1867. Following the reunion of the Old School and New School branches, Rev. S. D. Smith was supply, 1871-1872. He was followed by Rev. Samuel A. Hummer, 1873-1875. He was followed by Rev. Allen B. Struthers, the last minister to preach in the old church. For several years after this time the church was vacant, having only occasional preaching. The church building became unfit for use, and was disposed of as already stated. The lot was retained. In 1879, James F. Marsh, son of Peter Marsh, was elected elder, and ordained by Rev. S. A. Hummer, and continues to serve when able to be present at the meetings of the session. The church continued its organization, although it had but little preaching, and in the summer of 1894, secured the services of D. L. Myers, who was then a student for the ministry, and held its services in the M. E. Church. He was followed by Wil-

liam H. Miles, a student of Wooster University, and services were held in the Baptist Church. June 28, 1896, George P. Codding was installed an elder, he having previously been ordained as an elder in the Patterson Church, by Rev. T. J. Cellar in 1875. Then Mr. Reece F. Edwards, also a student of Wooster University, was secured. Services were held in the town hall for several months. A revived interest in the church occurred, and the question of erecting a new building was agitated. A congregational meeting was held June 29th, 1896, and it was decided to make the effort. Committees were appointed to solicit funds, and proceed with the work. These committees were made up of the following members:

Soliciting Committee—Mr. R. F. Edwards, chairman; Joshua Copeland, M. D., Mrs. Sarah E. Henderson, Mrs. Maggie Knapp, James Church, Mrs. Lizzie Church, W. L. Mapes, Joseph Terry, S. R. Ferguson and James H. Leonard.

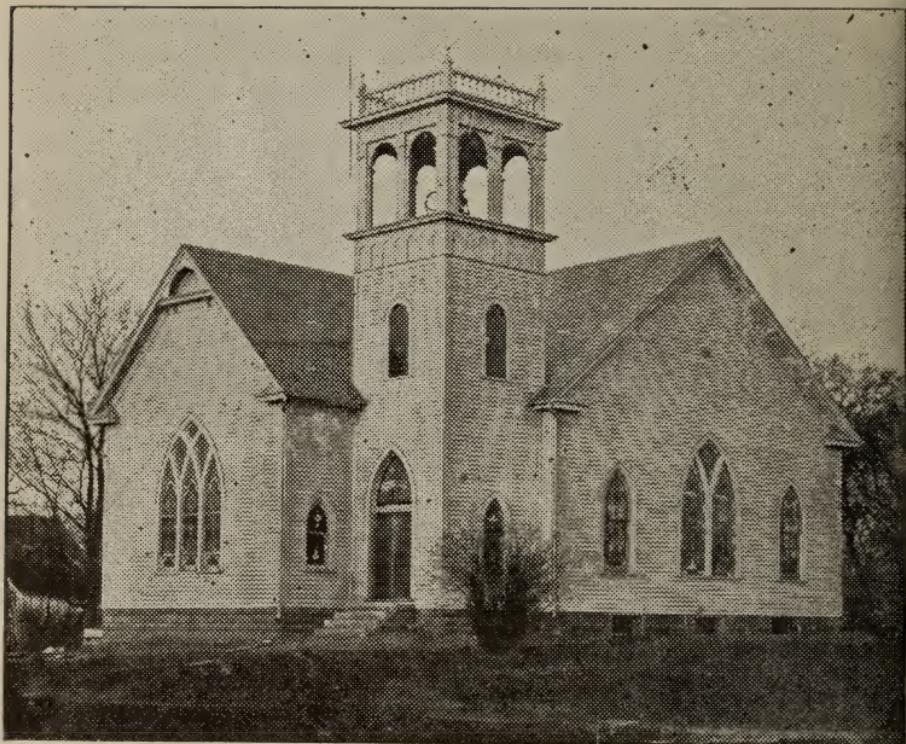
Building Committee—George P. Codding, Chairman; J. H. Leonard, W. L. Raub, James Church, Thomas S. Miller, R. F. Edwards, and W. J. Campbell. In the summer of 1897, the work was begun. John H. Patrick was the architect, and Joseph Slausen, the contractor. The corner-stone was donated by Sheriff J. F. Shaw, and laid on Oct. 2nd. A fine pulpit Bible was donated by Rev. A. C. Crist and wife, of Delaware. The building was dedicated June 26th, 1898. Fev. Z. B. Campbell preached in the morning, and Rev. W. E. Thomas in the evening. Rev. Reece F. Edwards, (now an ordained minister), made the dedicatory prayer. The building cost \$4,224, including the furniture, and is a beautiful and commodious structure. Rev. Ralph W. Kohr, pastor, April 23rd, 1899, to August 11th, 1902. W. A. Taylor and James Church were added to the eldership. Rev. W. T. Ramsey, pastor, May, 1903, to Nov., 1904, at which time he died with typhoid fever at Cincinnati. John G. Curry, pastor, Sept., 1905, to April, 1907. Oct. 18th,

1905, Joseph Terry became an elder. Feb. 16th, 1908, Oscar O. Alspach was ordained an elder. Rev. A. C. Crist has been an occasional supply since Rev. Mr. Curry left. A good Sunday school is maintained, consisting of about 70 members, and John Ault is the Superintendent. Rev. Reece F. Edwards has been a missionary in China since leaving La Rue.

CHESTERVILLE PRESBYTERIAN CHURCH.

The first foothold of Presbyterianism in the vicinity of Chesterville was the organization of the Harmony Church about three miles north of this place, in the year, 1825. This church was very prosperous, considering the pioneer times in which it was instituted. Among its earlier pastors was the Rev. Simeon Brown, a preacher of much power and energy, who not only did much to build up that Church, but was the moving spirit to interest the people of the Presbyterian faith in trying to secure the organization of a Presbyterian Church in Chesterville. This was accomplished in the year 1845. A petition was sent to the Richland Presbytery, in session at Mansfield, in April, 1845, asking for an organization. Presbytery appointed Rev. James Scott and Elder Alexander Menzie, to carry into effect the prayer of the petitioners, which was done on the 15th day of May, 1845, with the following roll of members:

Ebenezer Goble and wife, Anna Goble, Acquilla Jarvis, Rosanno Jarvis, Sr., Rosanna Jarvis, Jr., John Jarvis Sarah J. McAttee, John Boggs, Eliza Boggs, Richard Struble, Wm. Beemer, Evaline Beemer, Harriet Beemer, Bartlett Norton, Phebe Norton, Ann Norton, Richard and Elizabeth Merrien, and Margaret and Anna Mary, their daughters, Julius and Sarah Ann Fox, Stephen Runyan, Elizabeth Leonard, Margaret Willet, Susanna McCall, Nathan and Margaret Pears and daughter Margaret, Benjamin and



CHESTERVILLE CHURCH.

Elizabeth Hall, William and Rachel Wilkinson, John and Sarah Smiley, Lettice Green. Richard Struble, Nathan Peairs and John Smiley were elected ruling elders, and Ebenezer Goble, Wm. Beemer and Julius Fox were elected deacons. After the ordination of the above officers, the meeting adjourned.

A building site had been purchased, and the work of building a house of worship was at once commenced. After

many hardships and much self-sacrifice, the church was finally completed at a cost of about \$1700. This building, with the many substantial repairs put on it from time to time, served the church as a place of worship for about 60 years. In the spring of 1905 it was moved to its present location on the parsonage lot, where, at an expense of nearly \$5,000, it was entirely remodeled and modernized, making it in all respects practically a new church. This, with a good manse, makes a well equipped property, of which the church is justly proud. The first regular pastor to serve the church after its organization was Rev. F. A. Shearer, then a young man full of energy and of good executive force, who with characteristic zeal, pushed the work of building the church to its completion. His successors in the pastoral office have been the Reverends Charles Thayer, Samuel K. Hughes, Elisha Hyatt, J. D. Howey, M. A. Sackett, W. W. Anderson, E. W. Brown, Thos. J. McClelland, T. E. Lewis, Thomas Hill, and W. F. Cellars.

The following is the roll of ruling elders who have served the Church: R. D. Struble, John Smiley, Nathan Peairs, Isaac Struble, Thomas Huggins, John Boggs, Frederic Gabers, Richard Struble, Jr., Alexander Menzie, Joel Brown, D. L. Sellars, W. F. Bartlett, R. B. Lanning, William Green, Irad Struble, W. L. Smiley, John McCausland, W. T. Shaffer, A. L. Caton, C. P. Fogle, S. M. McGaughy.

The Chesterville Church has always maintained an excellent standing, and has been a power for good in the community. It has always had an excellent Sabbath school, which has been as a tower of strength to the Church.

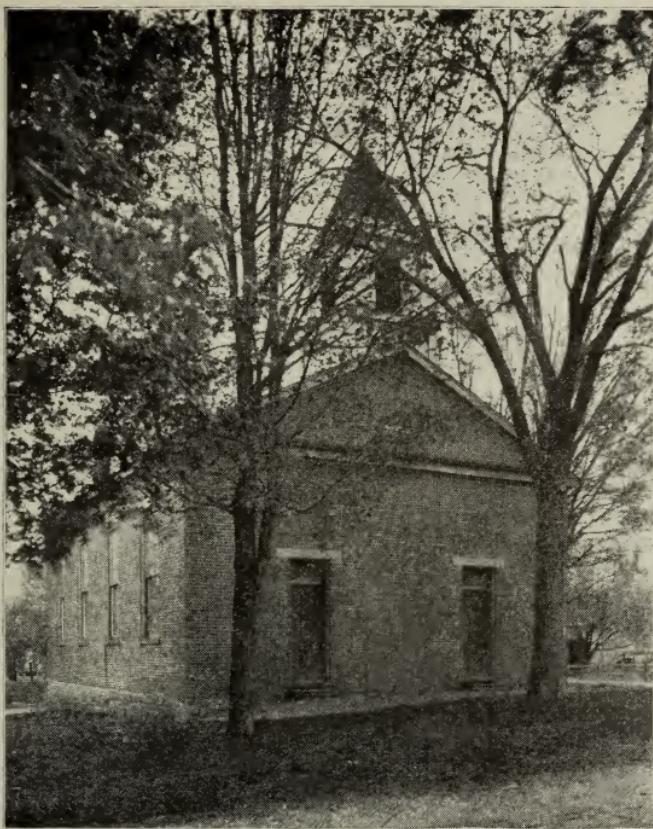
The present membership of the Church is 126. Although the roll is not quite so large as formerly, yet there is much aggressive work being done, and peace and harmony and good-will prevail among the people.

BLOOMFIELD.

Bloomfield was a small church organized in 1848, about seven miles north of Iberia, and one mile east from the village of Bloomfield. George Marshman and William R. Ferguson were the first elders. Rev. John B. Blaney supplied the Church the larger part of the time that he was pastor at Iberia. About two years after the organization, a frame house of worship was erected. Rev. James Anderson was supply in 1863, and Rev. A. E. Thompson, pastor of the Galion Presbyterian Church, was supply in 1867-1868. The membership at this time was 25. Daniel Marshman was added to the eldership about this time. Rev. Charles A. Evans was supply in 1870-1872; John S. Axtell, 1873; Rev. Wm. Maclaren, D. D., supply, 1874. The Church was vacant nearly all the time after this, Rev. A. C. Crist, pastor of Iberia, preaching for them occasionally. The membership dwindled to ten, and the Church was dissolved in 1881, the church edifice being sold, and the money used for other church work within the bounds of the Presbytery.

RADNOR--FORMERLY DELHI.

This Church was organized April 23rd, 1849, (New School), by Rev. Henry Shedd, Rev. E. W. Torrey, Rev. W. S. Spaulding and Elder D. Davids, with 22 members. Robert Davis, Thomas Cratty and Dr. Albert Mann were the first elders. A brick church was erected in 1853, and is still used, having been recently re-roofed, papered, and otherwise repaired. The Church was prosperous at first, so that in 1860 there were 102 members, and at the time of the reunion, 1870, there were 98 members. The community was largely composed of Welsh people, and they were a church-going people. Five churches have been maintained in this little village, four through all these years, and many



RADNOR PRESBYTERIAN CHURCH.

able and distinguished ministers have served these churches. In recent years, however, on account of changes in the community, the Presbyterian Church has not maintained its membership to that of former years. The following ministers have supplied this Church:

William S. Spaulding, 1849; Henry Shedd, 1850-1852;

Evan Evans, 1853-1857, and 1864; Homer McVey, pastor, 1857-1863; O. H. Newton, 1863-1864; David M. Wilson, 1865-1867; Samuel D. Smith, 1868-1871; David S. Anderson, 1872; Chester H. Perkins, 1872-1874; Nelson H. Crowe, 1875-1879; Thomas Hill, 1880-1882; Robert A. Watson, 1887-1888; W. F. Cellar, 1888-1889; Thomas J. Cellar, 1889,1893; John Ferguson, summer of 1895; F. S. Kreager, local evangelist, 1896-1898; Oscar J. Gregg, 1900; A. D. Hawn, D. D., 1902-1905; John R. Lloyd, 1907.

ELDERS.

Robert Davis, Thomas Cratty, Dr. Albert Mann, Lemuel Stoughten, John T. Rowland, Robert E. Evans, William Evans, Richard Wallace, John Humphries, John Henry, J. Wise, William Humphries, Cadwalader Price, Lewis Jones, William J. Williams, Robert L. Evans, Harry Confare, Robert Davis.

PROSPECT—MIDDLETOWN.

In 1840 a Church, New School, was organized, with the name of Middletown, on the Scioto river, with eight members. Samuel Cratty and Thomas Cratty were elders. Henry Shedd supplied the Church in 1843-45. Two were added on examination, and Samuel Cratty died. The little church, for want of preaching, was dissolved in 1848.

PISGAH—NOW PROSPECT.

The Pisgah Church, Old School, was organized on May 3rd, 1850, by Henry VanDeman, Ahab Jinks and Elder S. Lee. Thomas Johns, Benjamin Bechtal and Robert Boyd were first elders. One of these, Mr. Boyd, continued to serve as an elder until his death, in 1906, having been an elder 56 years. A frame house of worship was erected in

the north part of the village, which ceased to be used years ago. The church now owned by the congregation was secured by purchase from a sister denomination, (Disciples), and has been remodeled and repaired, so that the interior is a beautiful room. In 1902, a substantial parsonage was secured, and is located near the church.

The ministers who have served the Church are as follows: Henry Hess, 1850-1853 Samuel R. Hughes, 1853-1854; Evan Evans, 1856-1857; Isaac N. Shepherd, 1859-1860; Chester H. Perkins, pastor, 1860-1869; David Anderson, 1871-1872; D. D. Waugh, 1876-1879; Chas. W. Torry, 1879-1881; Thomas Hill, 1881-1883; Wilson F. Cellar, 1883-1884; Jno. McDowell, 1885-1887; Jno. Tenney, 1888-1889; Edward D. Kelsey, 1889-1890; Nelson A. Shedd, pastor 1891-1892; Edwin S. Evans, 1892-1893; Thos. J. Cellar, 1894-1901; Oscar J. Gregg, 1901-1902; Geo. C. Gerlach, pastor 1902-1907; A. D. Hawn, D. D., a short time; Addison M. Chapin, 1908.

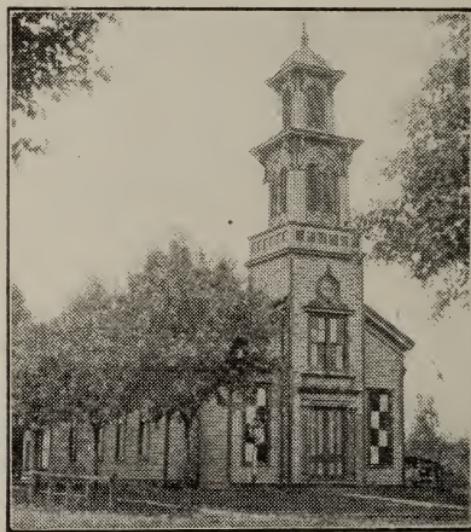
The following elders have served the Church: Thomas Johns, Benjamin Bechtal, Robert G. Boyd, at the beginning. Since then: Thomas Cratty, 1853-1866; Jno. A. F. Cellar, 1882, an elder at Genoa 1858; Prior Cox, 1901-1906; F. C. Corey, 1904-1906; Jno. W. Humphreys, 1906; Wm. E. Boyd, 1906; Wm. J. Fitts, 1906.

RICHLAND.

This Church was located in the southern part of Marion county. It was organized in 1850 (O. S.) by Reverends Henry VanDeman, J. B. Blaney and S. H. Hughs, with eleven members. James Mannasmith and U. F. Luellen were the first elders. Daniel Oborn became an elder seven years later. The church was supplied by the following ministers:

Henry Hess, 1850-1854; S. H. Hughs, 1854-1857; Evan Evans, 1858-1861; I. N. Shepherd and Henry B. Fry, 1862-

1863; William R. Sibbett, 1863-1864; Milton McMillen, 1865-1866; H. S. Snodgrass, 1867; S. D. Smith, 1870-1871; J. L. Lower, some in 1871; D. D. Waugh, 1874-1876. The church never had an installed pastor, but was always supplied by the surrounding ministers. The largest number of members on record at any time was 20. A frame house for worship was built soon after the organization. The church was dissolved in 1881, but there is no record of the disposal of the property.



CARDINGTON CHURCH.

CARDINGTON PRESBYTERIAN CHURCH.

Presbyterians began their work in the village of Cardington about fifty-seven years ago. That was fourteen years after the town was laid out, and seven years before

it was incorporated. At that time there were two church organizations, the Methodist Protestant and the Methodist Episcopal. The Methodist Protestant Church was organized in 1838, but it is not known at what time the Methodist Episcopal organization was effected. The latter church had preaching services in this vicinity as early as 1824. The United Brethren Church is credited with having done the pioneer Christian work in this place. It built a small church building on the river bank in 1828. The work, however, did not continue very many years. The Christian Church also had a very good organization for a few years, and then disbanded. Since that time we have the Lutheran in 1868, Episcopal in 1889, and Catholic in 1870.

Fifty-seven years ago Morrow county was a very new country. This county was erected in February, 1848. The village of Cardington was then so small that it scarcely deserved the name. The land was then covered with heavy timber. The Indian, wolf, deer and other denizens of the forest were to be seen.

In these conditions the Presbyterians began work in Cardington. A few people of this faith expressed a desire to the Presbytery of Marion for an organization. The ministers appointed on this committee were: the Rev. Silas Johnson and the Rev. Henry VanDeman. A meeting of these Presbyterians was arranged by this committee, to be held in the Methodist Protestant Church, on the 4th day of July, 1851. According to the arrangement, the meeting occurred and the organization was formed.

Only seven members constituted this organization. They were: James Harrison and wife, James Gregory and wife, Israel Hite and wife, and J. G. Arbuckle. James Harrison, James Gregory and Israel Hite became the first ruling elders.

From the date of the organization, to 1874, there had been scarcely a dozen members at any one time. In 1874, when this church building was purchased, the membership

was twelve. During that long period, from 1851 to 1874, worship was held in the afternoon, once or twice a month, in the Methodist Protestant Church. The ministers who supplied the pulpit came from Marion, Delaware and Mt. Gilead. Under these circumstances it should not seem strange to us that more progress was not made.

The Rev Henry VanDeman was its first pastor. His home being in Delaware, his visits were necessarily irregular. Rev. Mr. Shedd preached a part of the time from 1852 to 1860, but Mr. VanDeman seems to have the oversight of the work through that period. His name at least appears on the records in 1860 as the minister of an almost extinct society. Succeeding that of Mr. VanDeman is to be found the name of Rev. W. A. Feris as Moderator of the Session. Mr. Feris was pastor at Mt. Gilead. His name continues to appear in the records until 1865. He probably preached once or twice a month. James K. Kost, supply 1874-1875. Rev. Milton McMillin's name comes next, and continues until 1874. He was also pastor at Mt. Gilead. Mr. McMillin probably did more for this church than any other one man. Through his labors this church building was purchased in 1874. No pastor's name appears in the minutes of the session until 1877, at which time the Rev. Russell A. McKinley became pastor. Mr. McKinley was a near relative of our lamented President McKinley.

He came from the seminary to this field, and was ordained by the Presbytery of Marion while in charge. The Rev. I. N. Thomas had charge from Mr. McKinley's time to 1880. The year 1880 shows the name of Rev. Mr. March, who continued until 1884. At this time the Rev. I. T. Hott, a student from Yale seminary, became pastor and served one year. Rev. Colmery succeeded Mr. Hott and remained until 1888. The Rev. John Kelley served two years, to 1890. Rev. Robertson then served 1890 to 1892. The name of Rev. Eagleson appears for a short time in 1892, and in the same year the Rev. E. J. Peacock became pastor. Mr.

Peacock served faithfully and most acceptably for six years. The Rev. C. O. Anderson followed Mr. Peacock, 1899 to 1902. Very shortly after Mr. Anderson closed his labors, the Rev. G. W. Hempstead began and served until 1905. The Rev. A. C. Crist, of Delaware, was here for a short time in 1895 and was followed by the Rev. E. H. Douglass. The labors of Mr. Douglass closed with October 1907. The Rev. A. D. Hawn, D. D., pastor emeritus, of Delaware, has shown a friendly interest in this church, and supplied its pulpit a number of times when it was without a pastor.

Following Rev. E. H. Douglass, after a short interval, Rev. J. M. Bolton supplied the church until the spring of 1908. It was during this time that remodeling and beautifying of this building occurred. This building was constructed by the M. E. congregation of Cardington in 1854, and occupied by them for twenty years. The Presbyterians bought it in 1874 for \$1,000. They repaired it, and added to it the tower within two years after it was purchased. On the outside, just above the door, are the figures which show the date of its change, 1876.

The first Presbyterian Church of Cardington was rededicated Sunday, March 17, the occasion celebrating the completion of extensive repairs to the interior. It is indeed a beautiful house of worship, the arrangement being such that not only the congregation but the community may have a pardonable pride in it. A choir loft has been added to the south, and class rooms at the north at either side of the entrance, with folding doors so that all can be utilized as an auditorium. The finish and decorations are neat and pleasing.

The exercises consisted of special music by Mrs. Mills, organist, an orchestra and the choir; a sermon of special interest in the morning by Rev. A. D. Hawn, D. D., of Delaware; a paper, "The First Presbyterian Church of Cardington," by the pastor, Rev. J. M. Bolton; an address on

the Church Future by M. D. Miller; and a short talk by W. E. Hull on "The Church and the Community."

Among the men who served in the capacity of elder, we find very frequently on the records the following: John Campbell, J. B. Clark, J. W. Long, H. F. Bartlett, G. R. Cunningham, and G. F. Pollock. G. R. Cunningham, whose wife is still a member, served as clerk of the session for many years,—we may say through the larger part of the church's most interesting history.

The elders at present are Wm. Russell, W. J. Wood, A. L. Caten, H. L. Eckels, and M. D. Miller.

Present membership 81; Sunday School Superintendent H. N. Steger; Rev. A. D. Hawn, D. D., is temporary supply.



GEORGE R. CUNNINGHAM.

George R. Cunningham was a life-long Presbyterian. He was ordained and installed ruling elder of the First Presbyterian Church of Cardington, October 1, 1870, and continued as such until his death, September 20, 1897, during most of which time he was clerk of the session.



ASHLEY PRESBYTERIAN CHURCH.

ASHLEY.

The Ashley Presbyterian Church was organized April 27th, 1852, with 13 members, by the New Schcol branch. Rev. Henry Shedd, Rev. J. W. Thompson, Rev. W. S. Spaulding and Elder J. W. Mateer being the committee appointed for this purpose. Z. P. Wigton and Henry Slack

were the first elders. A frame church edifice was erected in 1855. But there was a debt on the church, and in a few years it was sold to the M. E. Society. The Methodists and Presbyterians used the house alternate Sabbaths until 1875, when the Presbyterians erected a brick building costing about \$3,000. This is the building still used by the congregation. The Methodists have also erected a new church, and the old frame building is now the property of the village, and used for a town hall. The membership has always been small, never numbering more than 40, and at this time about 20.

The following ministers have supplied the church: Henry Shedd, 1852-1853; Stilman Tucker, 1854-1855; Homer McVey, 1857-1861; John O. Hall, 1862-1863; Thomas J. Downy, 1865-1866; John McCutcheon, 1870-1873; Horace Snodgrass, 1873; A. C. Crist, part of 1875; Russel A. McKinley, 1876-1877; David H. Green, 1878; W. E. Thomas, pastor, 1879-1883; Isaac T. Hott, 1883; Robert Colmery, 1887-1888; E. M. Scott, pastor, 1893-1898; C. O. Anderson, 1899-1902; Samuel M. Huecker, 1903-1905; John R. Lloyd, 1906-1908.

Elders—Z. P. Wigdon, Henry Slack, James M. Eckels, A. G. Hall, Hugh Eckels, Joseph Eckels, J. S. Dixon, John Culp.

JEROME.

The church was organized under the name of Frankfort, Dec. 1st, 1853, by Rev. W. H. Brinkerhoff, with fifteen members. It was located at Beechtown, now Jerome, in the southern part of Union county. Templeton Liggett and John Fleck were the first elders. Rev. Mr. Brinkerhoff was supply and pastor from 1854-to 1865. In 1862, he and the congregation severed their connection with the Presbyterian Church, and joined the Congregationalists. A frame

church had been erected during this time, and the membership had increased to 42. The church came back to the Presbyterians in 1879. John Arnold, Samuel Neal and John Harriott were added to the eldership. Nelson K. Crow was supply, 1879-1880; Isaac N. Thomas, supply, 1880-1881; W. G. March, supply, 1884; Thomas S. Huggert, 1885-1886; Elias Thompson, 1887-1888; A. C. Crist, supply, 1889-1898; N. S. Shedd about three years. During the time of Rev. A. C. Crist, Wm. Neal, C. L. Evans and Elmer Herriott were added to the eldership. The church building became old and in need of repair, the society did not prosper, and it was decided to disband the church. This was done in the fall of 1904, and the building sold to B. F. Neal for \$100. One minister and two missionaries have gone from this church, viz., Rev. E. S. Evans, Miss Minnie Evans, and Mrs. Mattie Wright, wife of Rev. John N. Wright, of Tabriz, Persia.

CALEDONIA.

The Caledonia Church was organized in 1860, under the name Clariden. South of Caledonia the Canaan Church had existed for several years, but had ceased to prosper. (See sketch of that church.) A few members of the Presbyterian Church had settled in the vicinity of Caledonia, and asked to be organized into a church. This was done, and Franklin Morrow and David Christy were installed as elders. Rev. William R. Sibbert was the first supply, 1863-1864. The church has never had an installed pastor, and had only occasional supplies from 1864-1870, when there were only eleven members. A good frame building was erected soon after the church was organized, and is still in a fairly good state of preservation. Rev. Chas. A. Evans supplied the church, 1870-1872, in connection with Iberia Church. At that time the membership was 20. Rev. D. D.

Waugh, pastor of Marion Presbyterian Church, supplied the congregation in the afternoons, 1873-1874.

The ministers who have served the Iberia congregation have ministered to this church, each two weeks, in the afternoon, with the exception of a short time in 1883. The church has been repaired, and a bell placed in the belfry. In 1884, a triumvirate was formed—Rev. Mr. Eagleson, of Mt. Gilead; Rev. Mr. Raffensperger, of Marion; and Rev. A. C. Crist, of Iberia, each agreeing to take their turn in keeping the church supplied each alternate Sabbath. The following ministers have supplied the church since the last date mentioned: A. C. Crist, in all about six years; Rev. J. C. Main, A. T. Robertson, W. M. Pocock, A. M. Chapin, and, at present, J. G. Galbreath. William McKinstry is the only elder at the present time. Some good families have been members of this church, notably, Ebenezer Burt, Jas. McKinstry, Mr. Hayes, an elder; Dr. J. M. Briggs, afterwards an elder at Iberia and Mt. Gilead; the Morrisses, Christys, Garbinsons, Dr. O. W. Weeks,, Mrs. Weeks being an active worker, and many others. The church has never been very prosperous, and were it not for the building, would probably be dissolved.

PROVIDENCE.

The Providence Church was organized Dec. 5, 1860, with nine members, by Rev. H. B. Brinkerhoff. It is located three miles south of Ostrander. J. H. P. Bouic and Benjamin Turney were the first elders, and Rev. Mr. Brinkerhoff was the first supply. They went to the Congregational Church with their minister, at the same time mentioned in connection with the Jerome Church. In 1878, under the ministry of Rev. Thomas Hill, they again came back to the Presbyterian Church. The church since that time has been supplied at the same time and by the same ministers

that have preached to the Ostrander Church: John S. Smart, Richard Clark, Joseph Hutchinson, Asa Smart, Daniel Bouie, George Clark and N. C. Bown' have since their return to the Presbyterian Church, served as elders. During the time the church was under the control of the Congregationalists, a frame church was erected, with the help of their Church Erection Society. After their return, the Presbytery of Marion paid the mortgage owned by that society, and now holds a mortgage on this church building.

CONCORD.

Rev. Joseph Labaree organized a church by this name in Concord township in 1848, not far from the Girls' Industrial Home. Rev. Mr. Labaree was supply, 1848-1849. The church was dissolved in 1850.

STANSBURY.

Rev. W. H. Brinkerhoff organized another society in Concord township, with the above name, in 1852, with 13 members, and preached for them until 1859. It was dissolved in 1860.

The above is all the record obtainable about these churches.

RICHWOOD.

The Presbyterian Church of Richwood was organized by the Presbytery of Marion, June 20, 1874. The Moderator of the Presbyterial Committee on Organization was the Rev. Henry Shedd, who then served the Presbyterian congregations of York and Richwood. There were seventeen charter members, five of whom were received on profession of faith.



RICHWOOD PRESBYTERIAN CHURCH.

The present church edifice, a handsome brick building, was erected in 1888, under the pastorate of the Rev. John Tenney. The building, with lot and furniture, cost about \$6,000, of which about \$3,000 was raised by the church and congregation, and about \$2,400 was contributed by the Board of Church Erection and by private friends. It was dedicated free of debt, January 20, 1889. Soon after, the minister, who had been dividing his time equally between York and Richwood, in order to meet the increasing demands of the work in Richwood, conducted services here every Sunday, both morning and evening, and at York in the afternoon. In August, 1902, the equipment of the

church was materially added to by the purchase of a beautiful \$1800 pipe organ.

The fiscal years 1891-1892 and 1897-1898 were memorable in the history of this church for the number of accessions, 29 being received on profession of faith in the former year, and 24 in the latter, the highest number by far ever received in any one year. The present membership of the church is 102.

Following is a list of the pastors and supplies that have served this church from its organization to the present day: Henry Shedd, 1874; Charles S. Wood, 1875-1876; C. W. Torrey, 1877-1881; John McDowell, 1882-1887; John Tenney, 1888-1890; N. A. Shedd, 1891-1896; Charles W. Bogle, 1897-1902; John W. Wilson, 1903-1904; Leon Arpee, 1904—.

The Session at present in office is composed of the following members: S. A. McNeil, Clerk of Session; E. T. Jones, William McElroy, Joseph Shipley and H. S. Stiles.

The following is a list of all the ruling elders of the Richwood Church, with their terms of service:

Milton M. Shipley, 1874-1879; John Landon, 1874-1890; P. Ray Kerr, 1877-1887; William McElroy, 1888-1895, 1906; Evan T. Jones, 1890; Stephen D. Evans, 1892-1902; George C. Tenney, 1892-1899; J. F. Millar, 1895-1905; Joseph A. Shipley, 1897; Samuel A. McNeil, 1900; Henry S. Stiles, 1902.

WEST BERLIN.

This Church was organized in 1876, with 32 members. Rev. Thomas Hill, Rev. W. G. March and elder Dr. J. M. Briggs were the committee sent by Presbytery. The Berlin Church dismissed 16 members to join the new organization. Rev. Thomas Hill had preached for about two years in the West Berlin school house before the society was formed. A frame house was soon erected, and is now the



WEST BERLIN CHURCH

home of a substantial congregation of worshipers. For the greater part of the time this society has been united with the old Berlin Church, and supplied by the same minister.

The ministers who have supplied the church are as follows: Thomas Hill, 1876-1886; Emanuel Shults, 1889; Wm. G. March, 1891-1892; W. F. Cellar, 1894-1895; James Hickling, 1896-1900; W. D. Wallace, 1901-1904; John M. Wylie, 1904-1907; John G. Curry, 1907.

Elders—Ignatius Brown, Chauncey Smith, Reuben Gardner, Elijah Slack, Henry Osborn, Smith McWilliams, William B. Shaw, Jacob Longnecker, C. U. Hall, T. C. Breece.

HISTORY OF THE LEE STREET PRESBYTERIAN CHURCH, MARION, OHIO.

About March 1st, 1903, a Sabbath School was started near the north end of Lee street, in a rented house. Mr. John Landon, an elder in the First Church of Marion, was appointed by the Session of that Church, to act as Superintendent. Miss Emma Mitchell, who had been a student of the Moody School in Chicago, was employed as Visitor. She made a thorough canvass of the portion of the city near the Sabbath School, and rendered many kindnesses to the families in times of sickness and need. During the first autumn, Mr. Charles W. Hamilton was secured as a lay preacher. He did efficient work for several months.

In the spring of 1905, Rev. C. W. Lownie was employed by the First Church to conduct regular services at the Lee Street Mission in the evening, and at the Forest Lawn Mission, in the east part of the city, in the morning. About the time Mr. Lownie came, the property at the corner of Lee street and Denison Avenue, was purchased and remodeled, so as to afford larger accommodations. Mr. Lownie continued in charge for about two years, when he accepted a call to become pastor of the Presbyterian Church at Pomeroy, Ohio. During his pastorate, the work made progress in all lines. A Ladies' Aid Society rendered valuable assistance, and there were a number of members received into the First Church as a result of the Lee Street work. Rev. S. C. Bates, Ph. D., of Harrison, Ohio, was invited to take charge of the Lee Street Mission alone, after Mr. Lownie's resignation. He began his labor April 15th, 1907. January 23d, a meeting of Presbytery was held in Marion, and a church was organized with 64 members.

The elders elected and ordained were: John W. Caldwell, George W. Jones and John M. Stone. Since that time thirteen members have been received.

The church reported 74 members to Presbytery, April 1,

1908. At the end of five years' service, Mr. Landon resigned the superintendency of the Sabbath school. He served with remarkable faithfulness and punctuality, having been absent from the school not more than five or six Sabbaths during the entire period. Mr. John W. Caldwell was elected to succeed him. Beginning with Easter Sabbath, April 19th, 1908, the hour of the Sabbath school was changed from 2:30 in the afternoon to 9 a. m., and a morning preaching service was established. It is hoped that a commodious church building may be erected at an early date.

STATED CLERKS.

John A. Dunlap, elected 1838, resigned April 4, 1843; Simeon Brown and William D. Smith, stated clerks pro tem; Wm. M. Galbreath, elected April 4, 1843, resigned April 20, 1847; William Hutchisson, elected April 20, 1847, resigned Sept., 1848; H. VanDeman, elected Sept., 1848, resigned April, 1850; Charles Thayer, elected Sept., 1850, resigned April, 1853; Henry A. True, M. D., elected April 20, 1853. He was continued in office until the Reunion, and by the United Church until the spring of 1874. N. S. Smith, elected Sept., 1874, resigned April 2, 1879; W. S. Eagleson, elected April 21, 1879, resigned April 2, 1893; W. E. Thomas, elected April 2, 1893, resigned July, 1901; W. M. Pocock, elected July, 1901, resigned Dec. 26, 1903; William Houston, elected Dec. 26, 1903, resigned April 13, 1904; Paul R. Hickok, elected April 13, 1904.

PRESBYTERIAN MINISTERS RAISED UP FROM THE CHURCHES.

(Biographical Sketches appear with the others.)

Delaware County—James H. Anderson, David S. Anderson, John S. Atkinson, Henry Calhoun, Samuel Hopkins, Thomas J. Cellar, Wilson F. Cellar, Benjamin W. Chidlaw, Thomas Cratty, Daniel C. Porter, James Rowland, Milton A. Sackett, Horace S. Snodgrass, Samuel S. Sturgis, Edward E. Lamb, Charles H. Purmort, Charles Lee, Lester S. Boyce, Daniel L. Myers, M. W. Brown, Jr., Frank S. Kreamer.

Marion County—Henry Ballentine, Marcellus Bowen, Henry A. True, John D. Stokes, Edwin C. Nesbit.

Union County—Abner D. Chapman, Asahel C. Crist, James Curry, James H. Gill, James H. Hunter, Chester H. Perkins, David G. Robinson, James A. Stirratt, Stillman Tucker, W. K. Boggs, Edward S. Evans, Carl R. Longbrake, W. I. Hill, Ernest Weld.

Morrow County—Joseph Axtell, Rufus D. Axtell, Simon Brown, Wm. C. Brown, George D. Buchanan, Luther Dodd, David D. Green, Silas Johnson, Robert Morrison, John H. Shedd, John Ustick, John S. Axtell, Francis S. Blayne, Henry G. Pollock, Wm. S. Kennedy, James T. Fredericks, Thomas M. Brown, David M. Marshman Nelson A. Shedd, Edward M. McMillen, W. C. Miles, Frederick N. McMillen, Alexander G. Eagleson, W. C. Burns 1847, John D. Stokes, 1864.

TWO AGED PRESBYTERIANS.

Robert Cratty was born at Chambersburg, Franklin county, Pennsylvania, August 24th, 1784. His father was a native of Ireland, as were also his mother's parents. In

1797 they moved to Butler county, Pa., where Mr. Cratty married Miss Elizabeth English. In 1817 he came with his family of seven children—five sons and two daughters—and located near Ostrander, Delaware county, Ohio. In 1819 he purchased a farm at \$3.00 per acre, about a mile east of where the village of Prospect stands, and lived there until his death, August 20th, 1887, lacking but four days of being one hundred and three years old.

His two oldest sons, Samuel and Thomas, were elders in the Presbyterian Church. He himself united with the Presbyterean Church at the age of twenty-one, and continued in its communion until his death. February 10th, 1854, he united with the Prospect Church, and continued in it's membership the remainder of his life.

His wife died in 1820, and about a year after, he married Miss Ellen Porter, of Milford Center. By this marriage there were twelve children. She died December 24, 1844. In October, 1845, he married Sarah Burnett, who died May 26th, 1860, leaving no children. On July 23d, 1861, he married Mrs. Sarah (Wyatt) Kilbourn, who outlived him.

He served as Ensign at Fort Erie in the war of 1812, and four of his sons served in the war of the Rebellion.

Catherine King Snodgrass, familiarly known as "Aunt Katy" Snodgrass, in an interview with a friend on the occasion of the celebration of her 100th birthday anniversary, gave the following account of her life: "I was born near Staunton, Va., January 6th, 1796. My parents moved to Kentucky when I was four years old, and lived there eight years. In 1807 they moved to Ohio, and settled on a Revolutionary soldier's land claim in Union county, near Milford Center. On September 5th, 1816, I was married to Ralph R. Phelps, who had been carrying the U. S. mail from Worthington to Urbana, and afterward taught our district



CATHERINE KING SNODGRASS.

school. On February 26th, 1831, Mr. Phelps died and was buried near Gainesville. I was married again on March 12th, 1835, to Mr. James Snodgrass, who died January 30th, 1867. Mr. Snodgrass was a soldier in the war of 1812. I have been the mother of seven children. I have one child living, twelve grandchildren, forty great grandchildren, and

nine great-great-grandchildren. My son, William Phelps, lives in Arapahoe, Neb. I have been a member of the Presbyterian Church over fifty years. I have lived under the administration of every President of the United States.

Mrs. Snodgrass was of German extraction, her grandparents having emigrated from Germany. Her parents were born in Pennsylvania. She died on the 24th day of March, 1899, at the great age of one hundred and three years, two months and seventeen days. Her funeral, held in the Presbyterian Church of Milford Center, of which she had been a member for many years, was conducted by Rev. A. C. Crist.

INCORPORATION OF MARION PRESBYTERY.

At the meeting of Marion Presbytery at Mt. Gilead, April, 1890, five trustees were elected, viz., Hon. J. W. Robinson and Leonidas Piper, of Marysville; Ira Uhler, of Marion; J. P. Mateer, of Mt. Gilead; and Ezekiel Rogers, of Ostrander, and directed to take the necessary legal steps to incorporate the Presbytery.

The Moderator and Stated Clerk were appointed to act as incorporators. The certificate of incorporation was reported to Presbytery April 15, 1891, and bears that date.

Ira Uhler died June 4th, 1891, and B. F. Longwell, of Brown, was elected to succeed him, September, 1891. J. P. Mateer died in 1891, and J. H. Pollock, of Mt. Gilead, was elected to succeed him, April 13, 1892. Ezekiel Rogers died May 6th, 1892, and J. M. Roney, of Ostrander, was elected in September, 1892, to succeed him. B. F. Longwell resigned April 15, 1896, and John E. Campbell was elected on the same date to succeed him. Hon. J. W. Robinson died June 28, 1898, and T. D. Weld was elected to succeed him. April 14, 1898. J. H. Pollock died in 1900, and John Gabriel

of Ostrander, succeeded him, April 10, 1901. J. M. Roney died June 14, 1901, and Harry True succeeded him, September 11, 1901. Harry True died May 1, 1906, and his son, Harry True, Jr., succeeded him, September 11, 1906.

The record of incorporation will be found in the office of the Secretary of State, Columbus, Ohio, Vol. 43, page 297. David J. Ryan, Secretary of State.

DELAWARE FEMALE COLLEGE.

The idea of establishing a Ladies' Seminary had been in contemplation by the Presbytery for several years. Rev. James Smith had been conducting, for some time, an Academy at Marysville for young men and women. James A. Stirratt taught for several years in this school. The Methodists were interesting themselves in Christian education at Delaware, as were also the Presbyterians. In 1853, the enterprise was undertaken and Delaware was chosen as the place, and the old Seminary property where St. Pauls Church now stands, was purchased on November 3d, 1853. The price paid, as reported by the committee, was \$5100, with interest from date; the whole to be paid in three equal installments, at the following periods:

First installment, Jan. 1st, 1854.

Second installment, May 1st, 1854.

Third installment, May 1st, 1855.

The committee had already signed the article on their own responsibility, and the school was then in operation, with about eighty ladies in attendance. The report was adopted, and trustees elected as follows: Ahab Jinks, Rev. Dr. Heard, (M. E. Ch.), Henry VanDeman, L. A. Bruner, I. N. Shepherd, Dr. S. L. Yourtee, T. S. Powell, James A. Stirratt, Dr. C. Fulton, John Ross, S. K. Hughes.

Dr. Yourtee had been connected with the school previous to the purchase, and was one of the two men in whom the title was vested, and of whom the purchase was made, and John Ross was the other. Two mistakes were made; first, the field was already occupied at Delaware by the Methodists; second, the old Seminary building did not suit the new enterprise.

In a few years the school was deficient in funds, and a demand was made for a report of receipts and expenditures. The trustees were unable to give such a report; this produced dissatisfaction and a loss of sympathy. Things went from bad to worse till the mortgage was foreclosed, and the property was sold at Sheriff's sale, at a heavy loss, to Samuel Miller, on the 5th day of September, 1861, having been sold for \$1,568. This left a burdensome debt on the Presbytery. The churches were appealed to time after time, but the full amount could not be raised. It was taken to the court, but never brought to trial, and final settlement was made in April, 1882, by Hon. J. W. Robinson, who paid liberally from his own means to have the matter adjusted. The enterprise was undertaken by the Presbytery in hope of doing much good. It terminated in loss and disappointment.

FLANEWIN MEMORIAL FUND.

William M. Flanegin was the son of James Flanegin, elder of the Ostrander (formerly Little Mill Creek) Church. Was married to Sarah Jane Rogers. They never had any children. They were industrious and frugal, and acquired a fortune of about twenty thousand dollars, from which they gave liberally to all Christian work. For about twenty years Mr. Flanegin was a great sufferer from rheumatism, much of his time being confined to the house. He died the 9th of October, 1890, aged 77 years.

He gave over thirteen thousand dollars to Wooster University, and one thousand to the same for a perpetual scholarship. The remainder was to be equally divided between the Boards of Home and Foreign Missions. In 1891, Mrs. Flanegin gave one thousand dollars to the Trustees of Marion Presbytery, to be known as the "Flanegin Memorial Fund," to be used as follows: viz., to be invested in good security and the interest to be paid annually to the minister in charge of Ostrander Church; and in case the church failed to so use it, or became extinct, then it is to be used for Home Missions work in the bounds of Marion Presbytery. The fund was received by the Trustees of Marion Presbytery in April, 1897, and invested. Is now loaned to Thomas Ramsey heirs.

Mr. and Mrs. Flanegin also gave largely toward erecting the parsonage of the Ostrander Church. Mrs. Flanegin died March, 1894. The remainder of the estate was sent to the work of Missions, as per the will. They are buried in what is known as the "Fairview Cemetery." Suitable action was taken by the Trustees of Wooster University at the time of their death.

COMMISSIONERS TO THE GENERAL ASSEMBLY.

YEAR	MINISTERS	CHURCH	ELDERS	CHURCH	PLACE OF MEETING
1869	John H. Sherrard,	Bucyrus, LaRue,	A. M'Nell, J. P. Black, J. C. Porter, J. McElroy,	York, Bucyrus, Brown, Mt. Gilead,	Pittsburgh. Philadelphia. Chicago. Detroit.
1870	A. S. Thorne,	Marysville, Mt. Gilead,	E. G. Taggart, H. A. True,	Liberty, Marion,	Baltimore. St. Louis. Cleveland.
1871	W. G. March,	Radhior,	H. A. True,	Chesterville,	Baltimore.
1872	Henry Shedd,	Trenton, L.	Thomas Huggins,	Marysville,	St. Louis.
1873	C. H. Perkins,	Mt. Gilead,	L. Piper,	Mount Gil-ead,	Cleveland.
1874	Robert Wylie,	Marion,	N. Miller,	Iberia,	Brooklyn.
1875	M. McMillin,	Liberty,	S. Colmery,	Ashley,	Chicago.
1876	D. D. Waugh,	Delaware,	J. Doty,	Cardington,	Pittsburgh.
1877	T. Hill,	Iberia,	J. Campbell,	Delaware,	Saratoga.
1878	N. S. Smith,	Mt. Gilead,	M. D. Corell,	Chesterville,	Madison.
1879	A. C. Crist,	Marysville,	Wm. Green,	Richwood,	Buffalo.
1880	W. S. Eagleson,	Delaware,	M. M. Shipley,	Mt. Gil-ead,	Springfield.
1881	W. G. March,	Marion,	L. B. Vorhes, M. D.	Iberia,	Saratoga.
1882	A. D. Hawin,	Liberty,	J. McAnal.	Richwood,	Cincinnati.
1883	W. E. Thomas,	Trenton,	J. E. Neff,	Marysville,	Minneapolis.
1884	T. Hill,	Radhior,	E. J. Post,	Theria,	Omaha.
1885	Robert Wylie,	Marysville,	S. E. DeWolf,	Mari-	Philadelphia.
1886	M. W. Brown,	Mt. Gilead,	A. M. Spear,	Berlin,	New York.
1887	A. C. Crist,	Delaware,	B. F. Longwell,	T. Brown,	Saratoga.
1888	W. A. Ferguson,	Trenton,	M. M. Shipley,	Marysville,	Detroit.
1889	W. S. Eagleson,	Radhior,	J. A. Evans,	Richwood,	Portland.
1890	A. D. Hawin,	Marysville,	J. M. Roncy,	Ostrander,	Washington.
1891	A. S. Sharpless,	Delaware,	D. T. A. Goorley,	Mt. Gil-ead,	Saratoga.
1892	T. J. Cellars,	Trenton,	G. W. Wright,	Marion,	Pittsburgh.
1893	W. E. Thomas,	Radhior,	J. A. F. Collars,	Pisgah,	Saratoga.
1894	W. G. March,	Marysville,	W. L. Smiley,	Chesterville,	Winona.
1895	N. A. Shedd,	Richwood,	Geo. P. Coddng,	La Rue,	Minneapolis.
1896	A. C. Crist,	Ostrander,	Leonidas Piper,	Marysville,	St. Louis.
1897	E. J. Peacock,	Cardington,	R. E. Hills,	Delaware,	Philadelphia.
1898	A. D. Hawin,	Delaware,	J. A. Harter,	Liberty,	New York.
1899	E. M. Scott,	Brown and Berlin,	James P. Coe,	Milford Center,	Los Angeles.
1900	W. D. Wallace,	Trenton,	Harry True,	Marion,	Buffalo.
1901	W. E. Thomas,	Mari-	L. S. Condit,	Trenton,	Winona.
1902	W. F. Cellars,	ches-	Harrison Waldron,	Harrison Williams,	Des Moines.
1903	W. M. Focock,	theria,	John Glenn,	West Berlin,	Columbus.
1904	J. S. Revenaugh,	Marysville,	Prospect,	Charles McFarland,	Kansas City.
1905	A. D. Hawin, D. D.	Delaware,			
1906	Samuel Heucker,	Brown,			
1907		Trenton,			
1908	A. M. Chapin,				

DECEASED MEMBERS OF MARION PRESBYTERY

REV. SAMUEL WOOD.

Rev. Samuel Wood was born in 1779, in Cumberland county, Pa. His father came from Scotland and settled in that state. He was licensed to preach somewhere in Western Pennsylvania. A brother, William Wood, was a pastor in Allegheny county. It is not known under whom Rev. Mr. Wood studied theology. He came to Ohio during the year 1807, and was installed pastor of Upper Liberty in 1808. He continued there until his death in 1815, being only about thirty-six years of age when his death occurred. He was the first pastor within the bounds of Marion Presbytery.

REV. JOSEPH S. HUGHS

Came to Delaware from Washington, Pa., in 1810, and organized the first Presbyterian Church in Delaware, as well as those in Liberty and Radnor. He was, for a short time, a chaplain in the army, being with General Hull at the surrender of Detroit, and returning to Delaware after that event. The societies over which he ministered, being unable to pay much salary, he sought his support mainly from other sources, serving for several years as Clerk of Courts, and afterwards in the capacity of editor. In conjunction with Elder Drake, a Baptist minister, he established the first paper published in Delaware county, his publication being the one from which the present Delaware Gazette originated.

He possessed a liberal education, superadded to natural oratorical powers of a superior order. As an orator he is described as being graceful, persuasive and convincing, and he has left the reputation among many of the old settlers of being the most effective speaker to whom they ever listened. He was likewise possessed of social qualities of an exceptional character.

He continued to preach as supply until he was suddenly cut off by a fever that was epidemic in the fall of 1823, and he was interred in the old burying ground. His grave was never marked. It was recently located, however, by his grandson, Dr. D. E. Hughs, who removed the remains of his grandfather to his own lot in Oak Grove Cemetery.

Rev. Mr. Hughes was a brother-in-law of Moses Byxbe, the founder of Delaware. He was succeeded in his pastoral work in Delaware in 1824 by Rev. Henry VanDeman, the first installed pastor.

REV. EBENEZER WAHSBURN.

Rev. Ebenezer Washburn came with his wife to Genoa township in the winter of 1817. The county was but newly settled, and in a primitive state. Money was almost unobtainable, under such circumstances. A great field of usefulness was open to the advent of a man like Mr. Washburn. He was solely dependent for support upon his labor and such contributions as his people could give him. He labored faithfully among the settlers of Genoa, Berkshire, Kingston and other surrounding townships, and organized churches in nearly all of these townships, a sketch of which will appear in the chapter on that subject. He lived, nearly all of his life, a short distance north of what is known as Center College Academy. Mr. Washburn had one son, who became an Episcopal minister, and lost his life in the Ashtabula railroad disaster, in the winter of 1879. Rev. Mr. Washburn died soon after this disaster, at his home above mentioned. He was universally esteemed and loved as a father, leaving the records of a life "well done, good and faithful servant. enter into the joy of thy Lord."

THOMAS CRATTY,

Born in Butler county, Pennsylvania, 1798, son of William and Sarah (Dodds) Cratty. He came to Ohio with his father's family in 1814. His father was an elder of the churches of Radnor and Little Mill Creek. Thomas was a graduate of Washington College, Pennsylvania, and was licensed to preach by the Presbytery of Washington in 1830. He preached about a year to the churches of Bucyrus and Sandusky, in Crawford county, Ohio. He was ordained and installed pastor of the churches of Marion and Pleasant, by the Presbytery of Columbus, November 16th, 1832, and became a member of the Presbytery of Marion at its organization in April, 1836. After a pastorate of four years, he died in Marion, November 21st, 1836, aged thirty-eight. He was a judicious and excellent man and an acceptable and useful minister of Christ.

BENJAMIN DOLBEAR.

Born March 6th, 1800, in the State of Vermont, where he was educated, and ordained in 1828, and preached a few years in connection with the Congregational Church. He united with the Presbytery of Columbus in October, 1831—was supply of Upper Liberty, Lower Liberty and Marysville Churches, 1831-1832; was installed pastor of Upper Liberty in the fall of 1832 and continued until 1838, and supply of Lower Liberty until 1837. He also preached some at Marysville until 1834. He became a member of the Presbytery of Marion at its organization, and at the division took the New School side. He married an only daughter of the Reverend Samuel Woods, the first pastor of the Upper Liberty Church. He formed the Newton Church in 1838, and supplied it about four years. His health was poor for many years, nevertheless he labored in the min-

istry beyond what could be reasonably expected of him. He died at Milford Center May 28th, 1842, aged 42. He possessed a clear, shrewd and discriminating mind, and was highly esteemed and beloved by those who knew him best.

CEPHAS D. COOK.

Born in 1812, son of Daniel Cook, of Richland county, was licensed to preach by the Presbytery of Richland, and was supply of Mt. Gilead Church, (Old School) 1840-1841, and of Canaan Church 1840-1842. He was ordained in 1842 and was supply of Little Mill Creek Church, 1842-1844, and of York Church, 1842-1844. He died in Millville, Delaware county, October, 1844, aged 32. His wife died a few days before her husband, at Millville. He was an humble, meek and conscientious servant of the Lord Jesus.

JAMES ROBINSON.

Born, 1870, in Washington county, Pennsylvania, graduate of Jefferson College; ordained in 1808 and came to Ohio; was a member of the old Ohio Presbytery, and a member of the Presbytery of Lancaster at its organization, April, 1809; and of the Presbytery of Columbus, at its organization, April, 1822. He was pastor of Upper Liberty and Lower Liberty Churches, 1821-1828. He was a member of the Presbyteries of Huron and Richland. He became a member of the Presbytery of Marion in 1845. He supplied the York Church one-third of his time, 1845-1846, except the winter months, and preached some at Little Mill Creek Church. He died in the early part of 1847 (April 22), aged 77. He was one of the early, faithful and laborious pioneer ministers of Ohio. He was married three times and had six children. The oldest, with the mother, was killed by

the falling of a tree; by the second wife, a daughter, who married Jesse Mitchell, elder in the Church of Lower Liberty, and John W. Robinson, elder in the Church of Milford Center; and by his third wife, Maria H., who married Dr. J. M. Snodgrass, elder in Little Mill Creek Church, Mrs. Houston and Janies S. Robinson.

JOHN A. DUNLAP.

Born in 1811. He united with the Presbytery of Marion as a licentiate from the Presbytery of Huntingdon; was ordained and installed pastor of Marion Church in 1838. He lost his voice and was thus disabled from preaching. The pastoral relation was dissolved in 1840. He became connected with the "Presbyterian of the West" and was dismissed to the Presbytery of Miami, April, 1844, and died at Springfield, Ohio, in 1847, aged 36. He was a modest, unassuming and well-balanced man.

WILLIAM D. SMITH.

Born in Washington county, Pennsylvania, in 1802. His parents belonged to the seceder branch of Presbyterians. He was licensed to preach in 1831, and ordained in 1833, by the Presbytery of Washington. He was a missionary for a while among the Indians. He was a pastor in Beaver Presbytery, from which he united with the Marion Presbytery in April, 1838. He supplied Marysville and Little Mill Creek Churches, 1838-1839. At the division of Presbytery, September, 1838, he took the Old School side and was very energetic and determined in that unhappy controversy. He was pastor of Marysville Church, 1839-1841, and supply of Little Mill Creek Church and York Church at the same time. In the fall of 1841 he removed

to Springfield, Ohio, and was one of the editors of "The Presbyterian of the West" and was the author of a volume entitled "The Bible, Confession of Faith, and Common Sense." He was a professor in Anderson's Collegiate Institute, New Albany, Indiana, from September, 1845, until his death, October 2nd, 1848. He was a man of considerable ability, and of respectable scholarship, and was honored with the degree of D. D.

JAMES BROWN.

Born in Scotland in 1819. He came to America in early life, pursued a literary and scientific course of study at Pottsdam, N. Y., and a theological course at Auburn Theological Seminary; was licensed to preach by the Presbytery of Cuyahoga in 1844; came to Ohio in 1845; supplied the churches of Liberty and Genoa one year; was ordained by the Presbytery of Marion (New School) in April, 1846; was supply of Liberty Church until October, 1847; and was then supply of Mt. Gilead Church, 1847-1851. He died in Mt. Gilead July 25th, 1851, aged 32. He was a zealous, faithful and growing minister of Christ. He married Miss Mary C. Skinner, of Marysville, and had two children, now both deceased.

WILLIAM MATTHEWS.

Born in Pennsylvania in 1780. Ordained in 1814. Came to Ohio in 1817. He was a member of the Presbytery of Lancaster; was pastor of Kingston Church, 1820-1824; was a member of the Presbytery of Columbus at its organization, April, 1822. He united with the Presbytery of Richland in 1824. He organized the churches of Harmony, Canaan and Center, and was supply of Harmony, 1824-1827, and supply of Center, 1826-1827, and preached some at Ca-

naan. He was pastor at Jeromesville and Ashland; re-united with the Presbytery of Columbus, October, 1835; was supply at Bucyrus and Sandusky Churches; was a member of Marion Presbytery at its organization in April, 1836, and preached the opening sermon; was supply of Mt. Gilead, Canaan and Centre, 1837-1838. At the division of Presbytery he took the Old School side, and was supply of Canaan, 1838-1839, and supply of Iberia Church, 1838-1842. He died in January, 1852, on his farm in Crawford county, aged 72. He was a sincere and laborious pioneer preacher, dwelling in his preaching considerably upon what are considered the hard and deep doctrines of Presbyterianism.

JOSEPH LABAREE.

Born in Vermont in 1780. Graduate of Middle College in 1811. Ordained as a Congregational minister; was a settled pastor in Vermont; was a preacher and teacher in North Carolina for some years in connection with the Presbyterian Church. He came to Ohio in 1829; united with the Presbytery of Columbus, April, 1830. He was a teacher in Columbus, supply of Worthington Church, and agent for various societies; united with the Presbytery of Marion in 1837. Pastor of Liberty Church, 1837-1844; and supply of Little Mill Creek Church, 1839-1841. He organized the church of Concord and supplied it one year, 1848-1849. He resided in Liberty, without a charge, about eight years, occasionally preaching and doing good in various ways, as his health would permit, and died there October 18th, 1852, aged 72. He was a man of great energy of character; able, active and devoted in the service of the Lord. One of his sons became a physician.

AHAB JINKS.

Born September 7th, 1781, in Smithfield, Rhode Island. He became a Methodist preacher, and preached some in the State of New York. He studied for the ministry, was ordained as a Congregationalist in 1815. He preached in Connecticut and Massachusetts; came to Ohio in 1820; was supply in Dayton and pastor in Granville; came to Delaware county in 1827; united with the Columbus Presbytery in 1828 (April.) He was supply of Kingston Church 1827-1838. He organized the Berlin Church, and was supply, 1831-1834 and 1836-1838; organized the Brown Church and was supply, 1831-1837; was also supply of Trenton Church in 1838. He was a member of the Marion Presbytery at its organization; also at its division, and took the New School side. He was supply at Genoa, 1838-1842, and supply at Trenton, 1838-1841. He was associate judge of the Court of Common Pleas, Delaware county. He united with the Presbytery of Marion, Old School, in 1843; was supply at Brown, 1844-1854, and supply at Kingston 1849-1854. He organized the churches of Galena, Porter and Sunbury, and supplied them. He moved to Illinois in 1854. He died in Ogle county, Illinois, June 6th, 1855, aged 74. He was a good pioneer missionary in the eastern part of Delaware county, and a powerful preacher, especially at big meetings and revivals. One of his daughters married Mr. Joseph Storm, of Delaware.

STILLMAN TUCKER.

Born in Barnard, Vermont, in 1810; was elder of the Lower Liberty Church six years, 1837-1843; also elder of the Church of Central College, where he studied for the ministry, and was licensed to preach, April, 1850, and supplied Little Mill Creek Church and Liberty Church, 1852-1853; supply Ashley Church, 1853-1855; moved to Lynn

county, Iowa in 1855, and became a home missionary. He went to Freeport, Illinois, to receive medical aid, and died there November 16th, 1856, aged 46. He was dismissed from Marion Presbytery, but had not united with any other ecclesiastical body. He was a good man and a devoted Christian minister.

JOSEPH FOWLER.

Born in Blanford, Massachusetts, August 9th, 1809; settled with his father and family in Hartford, Licking county, Ohio. He was a graduate of Yale College, 1834; and of Lane Theological Seminary, 1837; ordained by Alton Presbytery in 1839; supply at Jerseyville, Illinois. United with Marion Presbytery, New School, April, 1842; was supply Trenton Church, six months in 1842. United with Medina Presbytery and preached at York. Returned in 1845 to Illinois; preached in Lacon, Rushville and Magnolia. He died in Magnolia, Illinois, September 16, 1857, aged 48.

JAMES A. STIRRATT.

Born in Rush Creek, Fairfield county, Ohio, October 27, 1820, son of Alexander Stirratt, who moved to Marysville about 1846, and became an elder in Marysville Church, (Old School). Graduate of Ohio University in 1844, and of the Theological Seminary at New Albany in 1846. Was a teacher at Marysville about seven years; was licensed in April, 1848; supplied York Church 1848-1849, and Lower Liberty Church, 1849. Ordained by the Presbytery of Marion (Old School), in October, 1852. Was supply of Little Mill Creek Church, 1852-1853, and of Milford Center Church, 1853-1854. Removed to Wisconsin in 1854. Came to King-

ston, Ross County, Ohio, in 1858, and was a teacher there. He died in Kingston, November 28th, 1858. He was a man of great energy and perseverance in whatever he undertook.

FRANKLIN PUTNAM.

Born in Marietta, O., July, 1801. Moved with his father, Edwin B. Putnam, who became one of the founders and early settlers of Putnam, near Zanesville. Graduate of Ohio University in 1823, and of Auburn Theological Seminary. Ordained by the Presbytery of Miami Preached at Springfield, Ohio. United with the Presbytery of Columbus, September, 1836, and was pastor at Circleville. At the division he took the New School side, and united with the Marion Presbytery (New School) in April, 1839. Was supply of Delaware Second, 1842-1846. United with the Presbytery of Huron in 1846. Preached at Tiffin and Republic. United with the Dayton Presbytery in 1851, and preached at Greenville. United with the Presbytery of Indianapolis in 1858, and preached in Thorton. He died at Thorton, Indiana, July, 1859. A good man and a good preacher.

JAMES PELAN.

Born in England. Became a preacher in the Methodist Protestant Church in this country; united with the Presbytery of Miami, from which he joined Marion Presbytery (Old School) and was pastor of Milford Center Church, 1849-1852. He afterward preached in Tiffin, McCutcheonsville and Green Spring; went south in the spring of 1861; married his second wife and settled on a farm in Alabama. Being a northerner, and suspected of being a Union man, and of "disloyalty" to the south, he was cruelly murdered

in his own house by the "vigilance committee" amid the disturbances and horrors of the late Rebellion, in the fall of 1861. The justice of God will not sleep forever.

JAMES PEREGRINE.

Born in Wales. Was a preacher in England, also preached to the Welsh in Radnor, Ohio. United with the Presbytery of Columbus in April, 1854. Was supply of Marysville and Little Mill Creek Churches some months, 1835-1836. Was a member of Marion Presbytery at its organization in April, 1836. Left the Presbytery by dismission, in April, 1837, and went to Indiana. He died at Paris, Indiana, in 1862.

WARREN NICHOLS.

Born in Reading, Massachusetts, January 26th, 1803. Graduate of Williams College, 1828, and of Anderson Theological Seminary, 1832. Was ordained a Congregational minister in November, 1832. Preached in Chelmsford and Leominster, Massachusetts, and London New Hampshire; in St. Charles, Missouri; Atlas, Columbus, Quincy and Hillgrove, Illinois. United with the Presbytery of Schuyler in 1849. United with the Presbytery of Franklin (New School) in 1850. Was supply Genoa Church, 1849-1852, and of Porter Church, 1852-1853. United with the Presbytery of Pataskala in 1854. Preached in New Lexington and Roseville. United with the Presbytery of Dayton in 1856. Preached at West Newton and Lima. Was agent of American Bible Society, 1858-1861, and died at Lima, Ohio, June 7th, 1862, aged 59. A man of good spirit and respectable talents.

EVAN EVANS.

Born in Wales, March, 1803. Came to this country when a young man. Was ordained as a minister of the Welsh Congregational Church in 1827. in State of New York. United with the Presbytery of Oneida in 1834. Supplied different churches. At the division he took the New School side. Came to Ohio in 1844, and formed the (New School) Church of Lexington, and was its supply two years, uniting with the Presbytery of Franklin (New School), 1845. United with the Detroit Presbytery in 1847, and supplied Southfield Church six years. In 1852 he returned to Ohio, and supplied the Delhi Church and the Welsh Congregational Church of Radnor, re-uniting with the Presbytery of Marion (then Franklin). United with the Marion Presbytery (Old School) and was supply at Pisgah, 1856 1859; York, 1858-1860, and Richland, 1857-1861. In 1861 he re-united with the Presbytery of Franklin, and was supply of Delhi Church, 1864. He died at Delhi, Delaware county, O., August, 1864, aged 61. He was a laborious, devoted and successful minister of the Gospel over thirty-seven years. His son, E. P. Evans, was a professor in Michigan University a number of years.

MANNA THOMPSON.

Born in Litchfield, Connecticut, in 1789. Went to State of New York. Thence came to Delaware county, Ohio. Was a licensed preacher in the Methodist Episcopal Church. Was ordained by the Presbytery of Marion (Old School), in May, 1841. Supplied the Church of Mt. Gilead one year, 1842-1843, and resided a number of years in Mt. Gilead, also Shelby, Ohio. Was dismissed from Marion Presbytery in 1850. Was a member of Trumbull Presbytery, Ohio, Salem Presbytery, Indiana, and Kalamazoo Presbytery, Michigan. He died at Berrien Springs, Michigan, February 26th, 1866, aged 77. His daughter married Dr. William Gellar, of Mt. Gilead.

JOHN N. WHIPPLE.

Born in New England. United with the Presbytery of Marion (New School) in 1842. Was supply of Genoa Church two years, 1843-1845. Preached in Franklin county. Dismissed from Franklin Presbytery in 1852, to the Congregationalists, from whence he came. Died many years ago, a man of considerable force of character.

ENOCH S. SHEPHARD.

Was licensed in 1840 and ordained in June, 1842, by Columbus Presbytery. United with the Presbytery of Marion (Old School), October, 1842, and was pastor of Marion Church, 1842-1845. Dismissed to Richland Presbytery September, 1845. Died years ago.

WARREN JENKINS.

Born in Lee, Massachusetts, April 12th, 1804. Lived in Western New York, and received a good English education. Moved to Columbus, Ohio, in 1832. Was connected with the press and elder in the Second Church for many years. Was licensed in 1853, and ordained September, 1855, by the Presbytery of Franklin. Was supply of Genoa Church, 1855-1860. Also of Trenton Church at the same time. While a licentiate, he preached a few months in Scioto Presbytery. Preached to churches in Franklin county, 1860-1862. Was then chaplain to the Ohio Penitentiary two years. His health gradually declined until he died in Columbus, Ohio, May 11th, 1866, aged 62. He was married three times, and was the father of nine children. A faithful and reliable Christian, and an acceptable and useful minister of Christ.

SIMEON BROWN.

Born in Western Pennsylvania in 1808. Came to Knox County, Ohio, with his father, Ebenezer Brown, and lived there many years. Was educated at Martinsburg Academy and Jefferson College. They moved to Morrow county, near Mt. Gilead, April, 1835. He was superintendent of the Mt. Gilead Sabbath School. Was licensed by Richland Presbytery in 1840. Preached in Fredericktown. United with Zanesville Presbytery and preached in Zanesville. United with the Cincinnati Presbytery. Connected with "Presbyterian of the West" and preached at Pleasant Ridge Church and Lebanon. Left the Presbyterian Church and became a Congregationalist about 1850. Formed a Congregational Church at Lebanon, and preached at various places. Died at Ottumwa, Iowa, May, 1867, aged 59.

A man of good natural abilities and a good preacher. Rather visionary in some of his views, searching after new and strange things. He was twice married.

ABRAHAM S. AVERY.

Born in Lyme, Connecticut, March 31st, 1792. Was received by the Presbytery of Marion (New School) from a Congregational Assembly in 1844. Was supply of Berlin Church, 1844-1846. Also preached some in Genoa. United with Indianapolis Presbytery in 1847. Thence a member of Alton Presbytery, Illinois, and then of Pataskala Presbytery, Ohio. Was ordained about the year 1827, and was a Home Missionary during most of his ministerial life. Died at Lawrenceburg, Indiana, September 4th, 1868, aged 76.

THOMAS J. DOWNEY.

Born in 1828, (probably in Ohio.) Became a preacher in the United Brethren Church. Was licensed by the Presbytery of Franklin, (New School), September, 1858. Was ordained by the Presbytery of Pataskala in 1859. Preached in Baltimore. United with the Franklin Presbytery in 1861. Preached in Reynoldsburg and Jefferson. Enlisted in the Union army, as lieutenant. Became Colonel of a colored regiment. Supplied the Ashley Church, 1865-1866. Also preached in Shelby. United with the Scioto Presbytery in 1867. Preached in Jackson. Died in Nelsonville, Ohio, March 31st, 1869, aged 41. He was an active and devoted minister of the Lord Jesus.

WILLIAM H. BRICE.

Born in Adams county, Pennsylvania, November 12th, 1812. Graduate of South Hanover College and of Princeton Theological Seminary, 1841. Preached to Canaan Church on trial in 1842-1843. Was ordained by Marion Presbytery (Old School), and installed, June, 1843. Was pastor of Canaan Church, 1843-1849, and supply of Mt. Gilead Church from October, 1843-1848. Came from Miami Presbytery as a licentiate, and became a member of that Presbytery in 1850. United with Findlay Presbytery and was pastor of Tiro Church and supply Rockport Church for fifteen or more years. Was a member of Lima Presbytery at its formation by the Synod of Toledo in June, 1870. He died at Columbus Grove, Ohio, July 10th, 1870. A good and faithful minister. His son, Calvin S. Brice was a lawyer and said to be a "millionaire." Was elected U. S. Senator from Ohio by the Ohio Legislature in January, 1890, by the Democratic party.

WILLIAM B. FARIS.

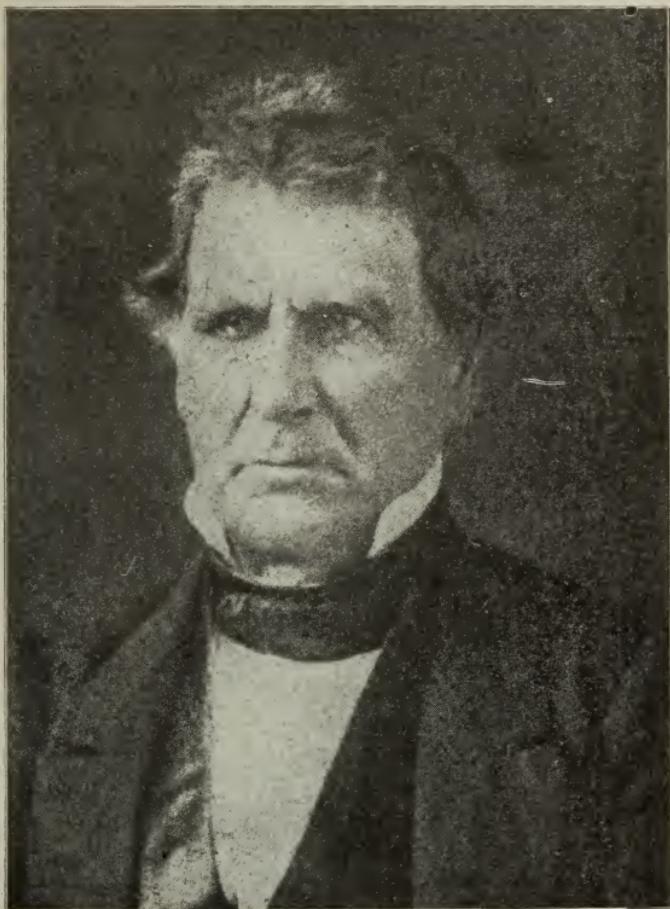
Born in West Virginia, 1834. Graduate of Washington College and Western Theological Seminary, 1861. Came to Marion Presbytery (Old School) as a licentiate of Washington Presbytery, April, 1861. Was ordained by the Presbytery June 3d, 1862. Was supply Mt. Gilead Church 1861 to 1863. United with Peoria Presbytery, and was pastor of Mansfield Church. United with Wabash Presbytery and was supply Neoga Church. At the re-union, became member of Mattoon Presbytery. Died at Neoga, Illinois, November 5th, 1871, aged 37. He was a faithful and earnest Christian minister. A daughter, born in Mt. Gilead, became the wife of Dr. Alexander, foreign missionary in Persia.

WILLIAM H. BRINKERHOFF.

Born in 1803, educated and ordained in 1832, in the German Reform Church. United with the Presbytery of Franklin (New School) in 1851. Was supply Liberty Church 1851-1852. Organized the church of Stansbury in 1852, and supplied it 1852-1859. Was supply Lower Liberty, 1860. Organized Franklin Church, afterwards Jerome, in 1854, and was supply 1854-1858. Was pastor of the same, 1858-1865. In 1865 the pastor and church went to the Congregationalists. Preached to the Churches of Frankfort, (now Jerome) and Providence a few years. Preached at Pierpont, Ashtabula county, and Weymouth, Medina county. Died at Weymouth, Ohio, December 11th, 1871, aged 68 years and 10 months. An energetic and respectable preacher.

HENRY VAN DEMAN.

Born in Brownsville, Pennsylvania, April 1st, 1798. Came to Ross county, Ohio, with his father, John VanDemian, in 1804. Studied at Ohio University, and took his



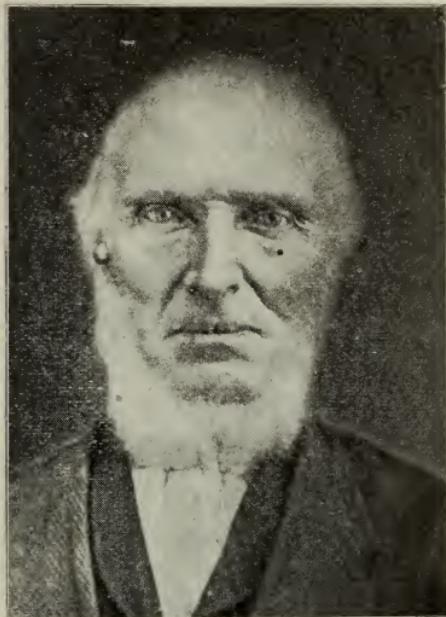
REV. HENRY VAN DEMAN

theological studies with Dr. R. G. Wilson, of Chillicothe. Was licensed by Chillicothe Presbytery in 1823. Preached some in Highland and Adams counties. Was received by Columbus Presbytery in June, 1824, and was ordained and

installed October 19th, 1824. Was pastor of Delaware, Liberty and Radnor Churches, 1824-1836, then pastor of Delaware, 1836-1860. Was member of Marion Presbytery at its organization in 1836, and at its division in 1838. He took very strong and active ground on the New School side. United with the Marion Presbytery (Old School) in 1848. Was supply of York Church, 1861-1865. Also preached some in Radnor, Richland and Cardington. Was member of Presbytery at the re-union in 1870. Died in Delaware, Ohio, May 19th, 1872, aged 74. He was a man strong in his convictions of duty, and defended his course of conduct to the bitter end. His son Joseph, a physician, died in Tennessee; John D., another son, a prominent lawyer of Delaware, is President of the First National Bank; one of his daughters married I. E. Buck, a lawyer of Delaware, another married Rev. S. B. Maltbie, of the M. E. Church. William, his youngest son, and his daughters, Miss Eliza and Miss Emma, reside in Delaware. Mrs. Buck, Mrs. Maltbie and another daughter, Mary A., are deceased.

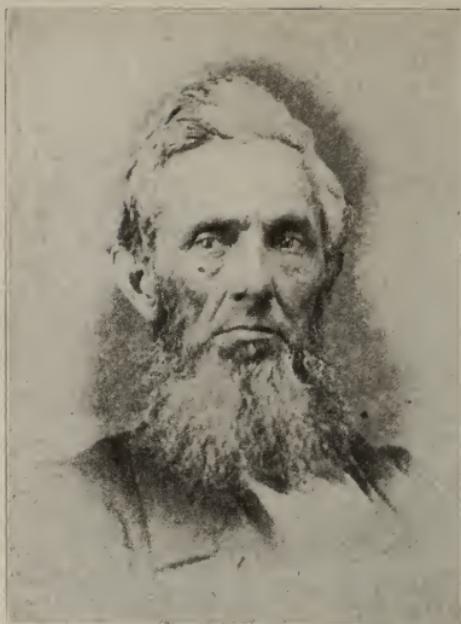
BENJAMIN D. EVANS

Was born in Breckinshire, Wales, in December, 1808. His early taste for theological studies was developed and trained by a devoted pastor. At the age of 19 he began to preach to the miners, among whom he worked, and for some years he carried on his studies at night, while working in the mines by day. Later he entered a divinity school for further study. His first pastorate was in England, and from Truddlexhill, England, he came to America in 1846. After a year in South Trenton, N. Y., he came to Columbus, Ohio, and for some years had charge of a Welsh congregation in that city. About the year 1850 he moved to the vicinity of what is now Plain City, Ohio, and connected himself with the Presbytery of Columbus, which



REV. BENJAMIN D. EVANS

relation he held for over twenty years. During part of this time he had charge of the churches of Lower Liberty, (Plain City) and Dublin, also of Grove City. Failing health obliged him to abandon the active ministry, but he never failed to respond to a call for service in destitute communities or vacant churches. About the year 1871 he became a member of the Presbytery of Marion, which relation continued until Jan. 8, 1873, when in answer to a swift summons he entered the Church Triumphant.



REV. I. N. SHEPHERD

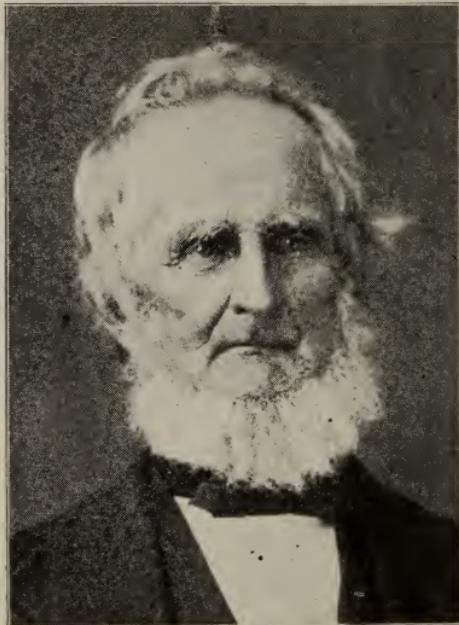
Born 1809. Graduate of Miami University, 1830. Resided a number of years in the State of Mississippi. United with the Marion Presbytery (Old School) in 1852. Was supply of Marion Church, 1852-1853. Pastor, 1853-1858 Supply 1858-1859; supply of Pisgah, 1859-1860; also of Richland Church. United with Muncie Presbytery in 1863. Went to Tennessee—at Memphis and Raleigh. Died at Hennepin, Illinois, July 2nd, 1885, aged 76. Rev. Charles M. Shepherd was his son. Rev. I. N. Shepherd did heroic service to the community at Marion during the cholera year (1854) in nursing the sick and in assisting at the burial of the dead. He lost one son by the disease. He was in advance of the times in respect to the evils of slavery, and was on the right side of all the questions of the day.



REV. JAMES SMITH.

Born in Pigeon Creek Congregation, Washington county, Pennsylvania, December, 1801. His father was an elder in the Church. Graduate of Washington College, 1827. Studied for the ministry under Dr. Wylie, President of the college. Rev. Mr. Smith was married in 1827 to Matilda Lawrence, daughter of the Hon. John Lawrence, for years a member of the Pennsylvania legislature. Licensed and ordained by Washington Presbytery in 1831. Preached as licentiate about two years, principally in Beaver county, Pennsylvania. United with Steubenville Presbytery in 1831. Was supply and pastor at Carrollton, Union and Corinth. United with Marion Presbytery (Old School) April, 1842. Was supply at Marysville, 1841-1842; pastor, 1842-1851; also sup-

ply of Corinth Church. Was supply of York Church, 1849-1856. Was teacher in Marysville Academy, also County Recorder. Was member of Presbytery at the re-union. Died in Marysville, Ohio, June 2nd, 1874, aged seventy-two and one-half years. He was a beloved servant of Christ, quiet and peaceful in spirit, wise in counsel, respected in life, and honored in death. A son died of disease contracted in the Union army. A daughter, Ellen, married Mr. Alvin Thompson, an elder in the Marysville Church. Matilda married Frederick Dwight Weld, now an elder. Sarah J. married William Cratty, an elder.



REV. JOHN HUNT

REV. JOHN HUNT.

Born in Pennsylvania, February 1st, 1797. Came to Ohio with his parents and settled in Muskingum county, 1813. Graduate of Ohio University in 1820. Studied Theology under the direction of Rev. James Culbertson, of Zanesville. Ordained by the Presbytery of Lancaster, 1823. Was pastor of McConnellsburg, Deerfield and Windsor about eight years. Was supply of Newton, Brush Creek and Irville. United with Athens Presbytery in 1835. Was supply of Amesville nine years. United with Marion Presbyter (New School in 1845. Was supply Kingston, Porter and Brown Churches, 1845-1846. Was dismissed to the Free Presbyterian Church, 1852. Re-united with Franklin (New School) Presbytery in 1866. Was a member of the Marion Presbytery at the re-union. Died near Pagetown, Morrow county, Ohio, June 19th, 1874, aged 77. A good man, of good talents, firm in the right. One son became a physician and was elder in the Church in Newark and Columbus, and a daughter married G. S. Garrison, formerly an elder in the Presbyterian Church of Porter.

CHESTER H. PERKINS.

Born in Madison county, Ohio, in 1822, June 24th. His parents were from Vermont. Graduate of Jefferson College, 1849. Studied theology privately. Licensed by the Marion Presbytery (Old School) September 6th, 1854. Preached at Milford Center. Was ordained and installed there May 31st, 1855. Was pastor at Milford Center, 1855-1859, and supply at Radnor, 1857-1859. Was Principal of Delaware Female College a few months. Was supply of Mt. Gilead Church, 1859-1860, six months. Was supply of Radnor and Pisgah Churches, 1860-1862; pastor of Radnor 1862 until his death, and pastor of Pisgah, 1862-1869; was also supply at Ostrander, 1863-1864, and in 1870; also supply of Delhi Church, 1872-1874. He died in Delaware, Ohio,



REV. CHESTER H. PERKINS

October 17th, 1874, aged 52. A servant of the Lord, universally esteemed and extensively useful; humble, faithful and exemplary. His life as a minister was the life of his ministry. He left a wife, who still lives, and one daughter, now dead. Was a member of the Presbytery at the reunion and preached the opening sermon.

JOHN W. DRAKE.

Born in Butler county, Ohio, May 13th, 1818. Most of his early life was spent in Clarke county, Ohio. Graduate of Miami University, 1848. Studied theology at New Al-

bany, Indiana. Licensed September, 1850, by Miami Presbytery. Preached at Muddy Run and other places. Commenced preaching regularly at Marysville, January, 1852. Was ordained and installed by Marion Presbytery (Old School), October 7th, 1852. Was pastor of Marysville Church, 1852 to April, 1858. United with Muncie Presbytery in 1858, and preached in Muncie, Indiana. Was a member of Miami Presbytery, and preached in Greenville, Ohio. Was a member of Sidney Presbytery, and was pastor at Union City, Indiana. Became a member of Muncie Presbytery at the re-union. United with Fort Wayne Presbytery in 1873, and was supply of Bluffton Church. He died at Bluffton, Indiana, April 19th, 1875, aged 57. He was a lively, pungent and successful preacher of the Gospel. He was twice married, and had three daughters.

JOHN McCUTCHAN.

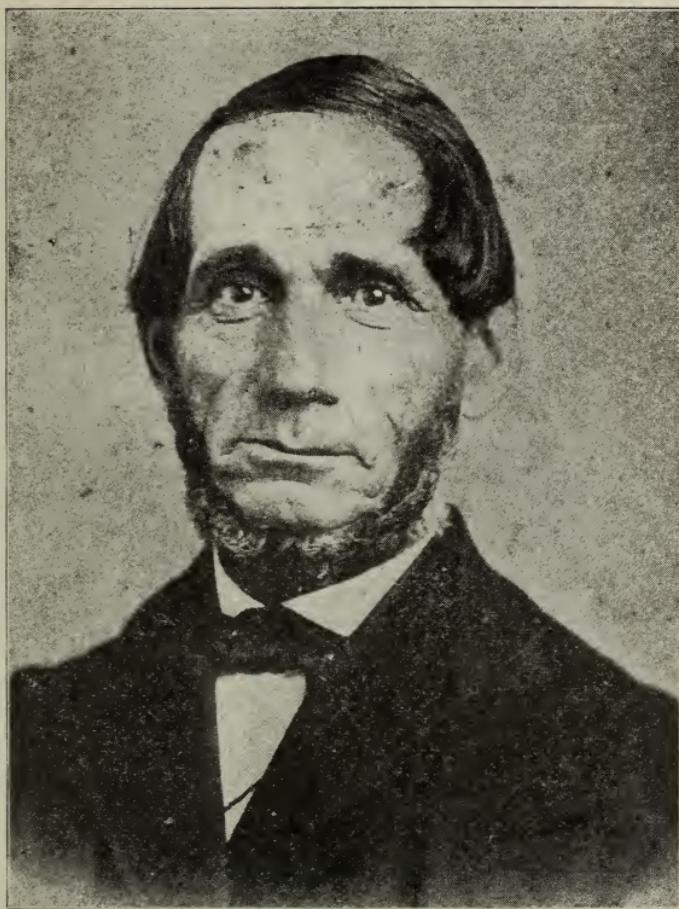
Born in Virginia in 1800.. Moved with his parents in his youth to Franklin county, Ohio. Studied theology under the direction of Reverend Dr. Hoge, of Columbus. Was licensed to preach by Columbus Presbytery, October, 1833. Was ordained by Huron Presbytery in 1835; was supply of Scipio and Bloom, 1834-1842; was supply of Trenton and Genoa Churches, Marion Presbytery (New School) 1842-1843, one year. United with Maumee Presbytery in 1843, and was pastor at Millgrove thirteen years. Re-united with Huron Presbytery in 1856, and was supply at Peru five years. United with Elyria Presbytery in 1861. In 1866, this Presbytery was united with Cleveland and Huron Presbyteries, and he fell back to Huron Presbytery again. Was pastor at Ruggles, 1861-1868. Was a member of the Marion Presbytery at the re-union in 1870, living at Ashley and supplying that Church, 1869-1873. United with Mahoning Presbytery in 1873. He died in Youngstown, Ohio, May 20th, 1875, aged 75. He was a plain, close, practical preacher.

JAMES CAMPBELL.

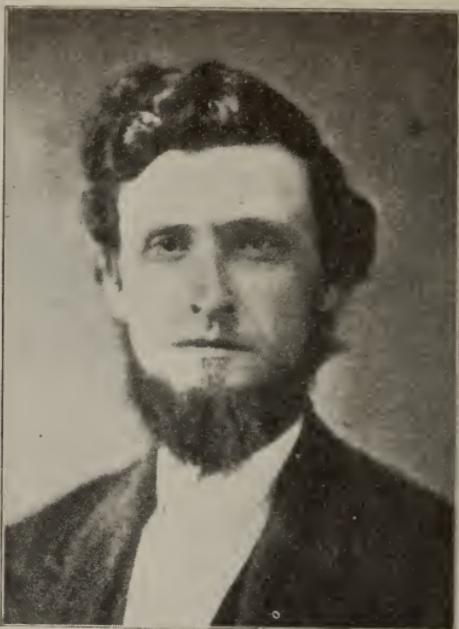
Born in Pennsylvania in 1798. Graduate of Jefferson College and of Princeton Theological Seminary, 1828. Ordained by Blairsville Presbytery in 1830. Was pastor at Kittanning; supply at Poke Run, Pine Creek and Sharpsburg; teacher at Shirleysburg, all in Pennsylvania, up to 1845. Was a member of Huron Presbytery in 1845. United with Marion Presbytery (Old School) December, 1846. Was supply of York Church, 1846-1847; resided in Marion. Was dismissed to Hocking Presbytery in 1849. Was a member of Muncie Presbytery, 1858 until his death. Resided in Anderson, Indiana, without charge. Went to New Orleans, Louisiana in 1870, and died there June 14th, 1875, aged 77.

JOHN W. THOMPSON.

Born in Meldison, New Jersey, August 10th, 1802. Settled in Reynoldsburg, Ohio, in 1835, as a wagon-maker. Became an elder in the Presbyterian Church there in 1836. Was active in Christian work, given to public speaking. Prepared for the ministry mainly in private study under the care of the Presbytery. Was licensed by Marion Presbytery (New School) September, 1845. Preached to Berlin Church on trial. Was ordained and installed by Presbytery June 1st, 1847. Was pastor of Berlin Church, 1847-1871, twenty-four years. Was also supply of Kingston and Porter Church, 1849-1851, and supply Liberty Church, 1853-1854. Was member of Presbytery at the re-union. Was supply of York and Pisgah Churches, 1873-1874. Died in Berlin, Delaware county, Ohio, April 9th, 1876, in his seventy-fourth year. He was a man of God, strong in faith, right in principle and persevering in duty. One of his daughters married Reverend H. McVay, and one or two others married elders.



REV. JOHN W. THOMPSON



REV. MILTON McMILLIN

Born in Beaver county, Pennsylvania, September 27th, 1832. Graduate of Jefferson College, 1858, and of West Theological Seminary, 1862. Was licensed by Beaver Presbytery in 1861. Preached one year in Pennsylvania and in Delaware, Ohio, 1863-1864. He was ordained and installed by Marion Presbytery (Old School) in 1864. Was pastor until 1867, in May. Pastor Mt. Gilead, 1867-1874, being supply at Cardington, 1867-1875, and supply at Ashley, 1874-1875, and at Galion 1875. United with Wooster Presbytery, 1876, and was supply at Lexington. Died in Lexington, Richland county, Ohio, June 19th, 1876, aged 44. Was buried in Mt. Gilead Cemetery. Highly respected and deeply lamented. His ministry was characterized by diligence,

faithfulness and earnestness. He left a wife and five sons. Two sons, Edward M., and F. M. McMillin, are now in the ministry, the one at East Liverpool and the other in Dayton, Ohio.

JAMES HARRISON.

Born in New Jersey, 1804. Studied theology at Princeton Theological Seminary, 1822-1829. Was licensed by Elizabethtown Presbytery, 1830. Ordained and installed by Miami Presbytery in 1833. Pastor at Troy, Ohio, two years. United with Lancaster Presbytery, 1836. Preached at Irville, Hanover and Dresden. United with Franklin Presbytery, 1847. Was supply at Reynoldsburg, 1847-1849, and supply at Trenton, 1849-1852. United with Pataskala Presbytery, 1853. Preached at Hartford. United with Cedar Valley Presbytery, Iowa, and preached in Janesville, 1857. Became a member of Iowa Presbytery and of Dubuque Presbytery. Resided many years at Waterloo, Iowa, and supplied various churches, more or less. Became a member of Waterloo Presbytery at the re-union. Died at Waterloo, Iowa, May 26th, 1877, aged 73. A devoted, spirited and useful minister of Christ.

SAMUEL H. HUGHES.

Born in Kentucky in 1819. Graduate of Jefferson College and Princeton Theological Seminary in 1845. Received as a licentiate in 1849 from Columbus Presbytery, and ordained by Marion Presbytery (Old School). Was supply at Radnor, 1849-1854; supply at Pisgah, 1853-1855; and supply at Richland, 1854-1857. United with Richland Presbytery in 1857. Was supply at Chesterville. Was a member of Maumee Presbytery. Died at West Unity, Williams county, Ohio, May 18th, 1878, aged 59. He let his moderation be known to all men.

SAMUEL A HUMER.

Born in 1839. Educated at Monmouth College, Illinois, and at Presbyterian Theological Seminary of Chicago. Was licensed by Warren Presbytery (Old School) in 1865. Preached at Dwight, Illinois. Ordained by Bloomington Presbytery in 1866. Preached at Dwight and Bement, Illinois, and Monticello. United with Marion Presbytery, April, 1872. Was supply of Salem Church, 1872-1875, and LaRue Church, 1873 to 1875. Preached some in Wyandotte county. Health failed in 1877. Died in Columbus, Ohio, June, 1878, aged 39. He married Mrs. Durfee, of Marion, where he resided. A respectable preacher, with considerable force about him.

ORON H. NEWTON.

Born in Washington county, Ohio, near Marietta, September 7th, 1820. Graduate of Marietta College, 1845, and of Lane Theological Seminary, 1848. Ordained by Cincinnati Presbytery (New School), November, 1848, and installed pastor -New Richmond, 1848-1855. United with Franklin Presbytery, April, 1856. Was supply Delaware Second Church, 1855-1856. Was installed October 22nd, 1856. Pastor Delaware Second, 1856-1869. Chaplain Ohio Penitentiary, 1870-1874. Became a member of Columbus Presbytery at the re-union. United with Zanesville Presbytery, 1874. Pastor at Mt. Vernon, 1874 until death. While at Delaware, was supply for Delhi Church one year, and supply of Ostrander Church six years. While at Mt. Vernon, was supply of Mt. Pleasant Church, also Millwood Church about a year. Died in Mt. Vernon, Ohio, August 9th, 1878, aged 58. He left a wife, (nee Caroline Walter) and seven children. He was a faithful, laborious and successful minister of the Gospel.

WILLIAM R. SIBBETT.

Born in Pennsylvania or West Virginia, in 1830 or 1831. Graduate of Jefferson College and Western Theological Seminary, 1861. Licensed, 1860. Came to Marion Presbytery (Old School) in 1863, and was ordained by the Presbytery that year. Was supply of Canaan, Richland and Claridon one year. Was a member of Carlyle Presbytery in 1866, and supply at Frostburg and Hancock, Maryland, United with West Virginia Presbytery in 1863. Was supply at Newburg and Portland; supply at Glenville, Lumberpoint and Sutton. Was faithful and attentive to feeble churches. Was supply, when he died, at Burnsville, West Virginia, January 8th, 1879, aged 48.

ABNER D. CHAPMAN.

Born in Jamaica, Vermont, November 16th, 1809. Graduate of Hanover College, Indiana, 1836. Studied theology privately, under the care of the Presbytery of Marion. Was licensed by Presbytery, September, 1837. Preached in Brown and Berlin. Was ordained by Marion Presbytery (New School), May 7th, 1839. Was supply Kingston, 1838-1843, and of Brown Church, 1838-1842, and of Berlin, 1846-1843. Was supply of Mount Gilead, 1844-1847, and of Lexington, 1846-1847. United with Huron Presbytery and was pastor at Melmore, 1847-1853. Re-united with Franklin Presbytery in 1854, and was supply of Kingston and Porter Church, 1854-1859. United with Iowa City Presbytery in 1860. Formed a church at Brooklyn, and was its supply, 1860-1866, and supply at Malcolm, 1864-1869, and Victor, 1868-1869. Was without charge three years, residing at Malcolm, Iowa. In 1872 went to Ponca, Nebraska, and occupied a missionary field three and one-half years. Returned to Malcolm in 1875 and lived there without charge, until his death, June 16th, 1880. Aged 70 years and 7 months. He left a wife and three sons and two daughters. He was an able, scriptural and useful minister.

REV. JAMES A DARRAH.

Was born at Hartsville, Pa., in 1820. Was a graduate of Princeton College and Yale Theological Seminary; was two years an instructor in Webster College, St. Louis, Mo. While there he was united in marriage with Miss Mary A. McCutcheon. They were in the early struggles of our Church in North Missouri. During the Civil War their lives were made uncomfortable by soldiers from each army alternately occupying their premises. And on account of his Northern sentiment, the "Bushwhackers" sought three times to take his life. But he stayed at his post, believing in the sovereignty of God. In 1876 he was called to Berlin Church of this Presbytery. After years of faithful service in that church he was called to Zanesville, O., and from this charge he was called to his final rest in the 63rd year of his age, greatly beloved by his congregation. His remains were laid to rest at St. Mary's, Ohio, and his widow still lives in Celina, Ohio.

JAMES CAMPBELL.

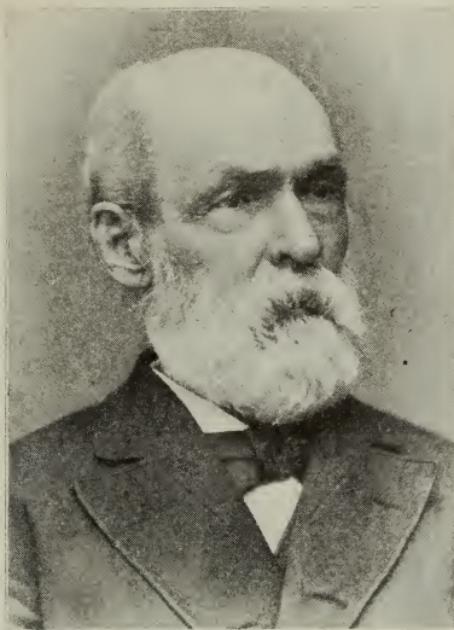
Received from the Presbytery of Huron (New School) December 29th, 1846. Supplied York. Dismissed to Hocking Presbytery, April 17th, 1849. Died June 14th, 1875, aged 77.

BLOOMFIELD WALL.

Received from the Presbytery of Vincennes, Oct. 26th, 1847. Installed pastor of Marion, December, 1847. Relation dissolved June 25th, 1851. Dismissed October 6th, 1852 to Presbytery of Des Moines, Iowa.

JOHN HUSTON.

Born 1816. Ordained 1847. Received from Logansport Presbytery, April 20th, 1853. Supplied Mt. Gilead. Dismissed to Sidney Presbytery, Sept. 6th, 1854.



REV. DAVID McCARTER

Born in 1807, in Chester county, Pennsylvania. Graduated from Western Theological Seminary, Allegheny, Pa., in 1835. Ordained by New Castle Presbytery in 1838. Pastor Strasburg, Pennsylvania; also teacher there. Was supply of Kingston and Brown Churches, 1851-1860, being member of Marion Presbytery, 1854-1864. Dismissed to Columbus Presbytery. He resided in Columbus, Ohio, twenty years without charge, and died there, December 29th, 1884, the oldest member of Columbus Presbytery, in his 78th year. The children living are Mrs. Wm. D. Hughes, of Washington, D. C., Emma McCarter, of Columbus, Ohio, Edward N. McCarter, died in 1895, Robert D. has just died in Columbus, June 28, 1908.

GEORGE H. POOL.

Born in 1826. Became a minister in the Methodist Protestant Church. United with Franklin Presbytery, April, 1863. Was supply of Porter Church 1862-1864. United with North River Presbytery in 1865, and preached at Stony Point, New York. Became a member of the Brooklyn Presbytery at the re-union, residing in Brooklyn, New York, without a charge. United with Philadelphia Presbytery in 1875. Was pastor of Philadelphia Fourth Church three years. Editor two years. Died in New York City February 3rd, 1881, in his fifty-fifth year. He was a man of considerable ability as a preacher, a bachelor, and a kind of wanderer.

ALEXANDER SINCLAIR.

Born on the Island of Mull, Scotland,* March 14th, 1834. Son of Reverend John C. Sinclair, a Presbyterian minister. Moved, when a child, with his parents to Nova Scotia. Educated at Prince Edward's College, Charlottetown, Prince Edward's Island. Studies at Western Theological Seminary at Allegheny, Pennsylvania. Licensed by Presbytery of Ohio, 1855. Ordained by Presbytery of Allegheny, June, 1856. Pastor of Sharpsburg Church, Pennsylvania. Pastor Charlotte, N. C., 1857; Titusville, Pa., 1869-1874. Received by Presbytery of Marion, 1879. Pastor at Marion, 1879-1881. Died at Salisbury, Maryland, Feb. 20th, 1885, aged 51 years.

JAMES T. FREDERICK.

From Chesterville. Born, 1827. Graduate Jefferson College and Western Theological Seminary, 1858. Licensed 1858. Was ordained pastor of Burgettstown Church, Washington Presbytery, Pennsylvania, and died there July 21st, 1886, aged 59.

HENRY SHEDD, D. D.

Born May 16th, 1803, at Jaffrey, New Hampshire. Son of John H. and Susanna (White) Shedd. Father, a farmer and blacksmith. Fitted for college at New Ipswich Academy. Here made a profession of religion and united with the Congregational Church March 3rd, 1822. Entered Freshman class of Dartmouth College in 1822. Graduated 1826, in a class of thirty-six, one-half of whom became ministers. Hon. Salmon P. Chase was a class-mate. Graduated at Andover Theological Seminary. Licensed by Newburyport Presbytery April 29th, 1829. September 24th, 1829, he, with fifteen other young men, were ordained in Park Street Church, Boston, Edw. Beecher, pastor. Dr. Gardiner Spring leading in the prayer of ordination. Married at Canterbury, N. H., September 28th, 1829, to Miss Mary Gerrish. Two children, Charles Shedd, deceased, and Reverend John H. Shedd, D. D., who went as a missionary to Persia. Came to Ohio soon after ordination, in fall of 1829, as a Home Missionary in Columbus Presbytery, Ohio. Arrived at Whetstone, (Mt. Gilead) on December 11th, 1829. Preached regularly at Canaan and Center, but travelled far beyond in mission work. First wife died May 12th, 1835. Married his second wife, Miss Lucretia George, at Oxford, Ohio, September 13th, 1838. Five children. Three survive: James G. and William E. Shedd, Danville, Illinois, and Mrs. Mary Clark, Mt. Gilead. Three sons were in the Union army. (A grandson, Nelson A. Shedd, was ordained and installed pastor of Amesville and New England, June 16th, 1886. Now in Kansas.) Dismissed to Cincinnati Presbytery, April, 1837. Supplied Pisgah Church. Re-united with Marion Presbytery September 4th, 1838. Labored in Madison, Union and Delaware counties. Served the Church of Lexington; pastor at Mt. Gilead, and supplied vacancies. Died at Mt. Gilead, aged 83 years, one month and one day. A firm Calvinist, a scholarly man, a good theologian, an eloquent speaker and a humble, devoted Christian man.



REV. JOHN B. BLANEY

Born in 1811. Received as a licentiate, Richland Presbytery, 1842. Was pastor of the Iberia Church 19 years. Relation dissolved May 8th, 1861. Preached as occasional supply of other churches in our bounds. Became a member of Bellefontaine Presbytery at the re-union. While pastor at Iberia, he married the widow of Rufus D. Axtell. Supplied the churches of Canaan and Bloomfield in 1865-1866. Has a son in the ministry, and did a good work in his day, and died at Tiro, Ohio, August 16th, 1886, aged 76 years.

SILAS JOHNSON.

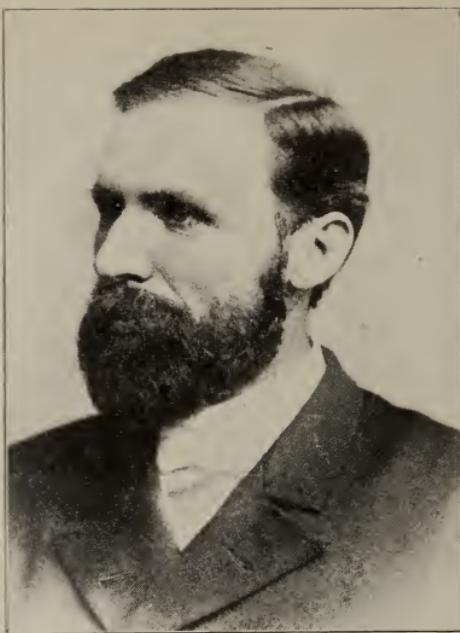
From Canaan Church. Born in 1821. Licensed by Richland Presbytery, 1848. Studied theology one year in Western Theological Seminary. Ordained and installed pastor over Mt. Gilead, October 2nd, 1849. Supplied Canaan at the same time. Resigned April 21st, 1852. Called to Bucyrus, September 8th, 1852. Installed September 9th, 1852. Dissolved September 16th, 1857. Dismissed to Columbus Presbytery April 7th, 1858. Pastor at Worthington, Ohio, Oska-loosa, Iowa, Indianola and Leon, Iowa. H. R. at time of death, April 8th, 1887. Died at Leon, Iowa, aged 65 years.

ISAAC THOMAS HOTT.

Died February 12th, 1888, in his 29th year. Born in Frederick county, Virginia. Ordained in United Brethren Church in 1881. Received from Miami Conference, United Brethren Church, into Marion Presbytery in 1884. Settled for about one year at Cardington and Ashley. Dismissed to Muncie Presbytery, August 6th, 1885, to accept a call to Union City, Indiana; thence he united with Fort Wayne Presbytery, Indiana, and at the time of his death was pastor of the Presbyterian Church of Decatur, Indiana. Buried at Woodland Cemetery, Dayton, Ohio.

WILLIAM S. SPAULDING.

From New Hampshire—New Ipswich. Graduate of Marietta College, 1739. Received from Congregational Assembly by Franklin Presbytery (New School) in 1850, and dismissed to Portage Presbytery, 1855. Was supply Mt. Gilead Church, 1851-1853, two years. Preached, also, some to the Delhi and Ashley Churches. Died in 1884.



REV. DANIEL C. PORTER

From Brown. Son of Joseph C. Porter, an elder in the Church. Graduate at Wooster University, 1876. Born September 9th, 1849. Taught. Studied theology two years at Princeton, and one year at Edinburg, Scotland. Licensed by Marion Presbytery, 1879. Supplied Church at Martinsburg, Ohio, 1880-1881. Ordained and installed pastor of Mount Holly Church, New Jersey, by Monmouth Presbytery, July 13th, 1881. Died August 11th, 1887. Would have completed thirty-eight years of age on September 9th, 1887. Died of typhoid fever, prevalent for some time in Mt. Holly. He stood by his people in the midst of the ravages of the disease, and died on the field where he had wrought so well. Had laid, on the 30th day of June, the corner-stone of a new church edifice, and was watching its progress with great interest.

DAVID D. WAUGH.

Died, April 19th, in the year 1890, at his residence, Mount Union, Stark county, Ohio, of liver and stomach troubles. Born in Pittsburg, Pa., October 10th, 1835. Graduated at Allegheny College, Meadville, Pa., June 24th, 1857. Studied law in New Castle, Pa.; after admission to bar, went to Iowa and practiced for a few months; returned to New Castle and studied theology, and was licensed by the Presbytery of the Free Presbyterian Church. Ordained in 1861, and preached in the Free Presbyterian Church of North Benton, Ohio, for about two years. His next charge was the Free Presbyterian Church of Darlington, Pennsylvania, for two years. Then he served the Congregational Church of Edinburg, Portage county, Ohio, for three years, and the Wauseon Congregational Church for three and one-half years; and the Presbyterian Church of Marion for eight years. United with Marion Presbytery in 1872. Dismissed to Mahoning, 1879. In 1878 he moved to Mount Union, Ohio, for its educational advantages. He preached to the Middle Sandy Church, North Jackson; Second Church of Alliance, more or less of his time since. Married September 6th, 1860, to Anna Hartzell, daughter of Henry Hartzell, North Benton. Four children born to them, three sons and one daughter: Dr. D. W. Waugh, Brooklyn, New York, Henry, Arthur and Mamie. He was a man of talent, a fine speaker, a consistent Christian, who carried his convictions of piety and integrity with him in all the affairs of daily life. Buried in the new cemetery east of Mount Union.

HENRY HESS.

Received from the Lancaster Classis of the German Reformed Church, September 4th, 1849. Supplied York, Corinth, Richland, Pisgah, La Rue and Union for different periods during his connection with Presbytery. Dismissed April 15th, 1857, to Sandusky Classis, German Reformed Church.



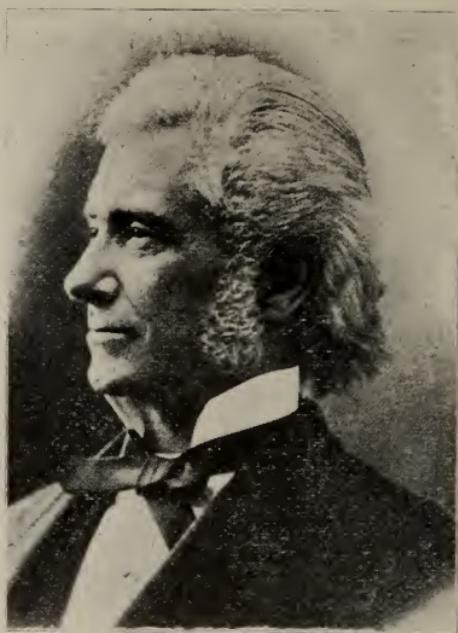
REV. JAMES S. CAMPBELL

Born at Ripley, Ohio, May 7th, 1827. Died at Delaware, Ohio, March 4th, 1891. His father died when quite young, and he was left to the care of a devoted Christian mother. He united with Ripley Church at seventeen, then under the pastorate of Reverend John Rankin. Graduated at Marietta College, 1847; Princeton Theological Seminary, 1850. Married Miss Antoinette Evans in 1850, and began his ministry at Winchester, Ohio, at about that time. Afterwards became pastor at Felicity, Ohio, and served the two churches twelve years. The last year at Felicity, as pastor and teacher of public school. At that time he resolved to devote his life to teaching, and was elected superintendent of the public schools of South Charleston,

Ohio, where he remained for two years, and was then called in 1865 to the superintendency of the public schools of Delaware, Ohio, where he remained until within a few months of his death, in continuous service, almost twenty-six years. He was for many years, and up to his death, one of the Delaware county school examiners. For years he taught a large Bible class in the Presbyterian Sabbath School of Delaware Church. He was a popular and successful teacher, and thousands of young people, who have been improved in mind and bettered in character by his moulding hand, will rise up in the last day to call him "blessed. Brother Campbell did a great deal of preaching for pastors and in vacant pulpits, and was much esteemed as a preacher and Christian gentleman. His wife and two sons, John E., elder in Delaware Church, and Joseph D., of Columbus, survive him. A married daughter preceded him two or three years to the spirit land.

FRANCIS A. GRISWOLD.

Was born at Suffield, Connecticut, in the year 1819. He was the son of a godly, praying mother, who early dedicated him to the service of her Lord and Master. Her desires were granted by his conversion at the age of eighteen, while pursuing his studies at the Seminary of Amenia, New York. In 1840, he was ordained by one of the eastern Conferences of the Methodist Episcopal Church, and was afterwards the successful pastor at Worcester and Springfield, Massachusetts, and other charges in the East. In 1856, his health being impaired, he sought a milder climate, and took a general agency for the American Sunday School Union in Virginia and Maryland. This was a congenial labor for him, and he was much prospered in it. But the pro-slavery sentiment forced him to abandon this field. In 1858 he removed to Minnesota, and there changed his re-



REV. FRANCIS A. CRISWOLD

lations from the Methodist to the Presbyterian Church, and entered upon Home Missionary work at Monticello. Shortly after the opening of the late war, he went into the army as chaplain of the thirty-fourth regiment of Indiana volunteers. For nearly two years he preached Christ on the tented field and ministered to the sick and dying. In the autumn of 1863, he contracted typhoid fever during his duties in camp, which brought him very near death's door, and from the effects of which he never fully recovered. Afterwards he served as supply of the church at Mt. Gilead for three years. His physical strength, however, was so much broken, that he was never able again to engage in the active work of the ministry. This was a sore trial to

him, but he continued to preach, when able, for weak churches in Chicago, where he resided, and for charitable institutions. He removed with his family to Delaware, Ohio, in the summer of 1893, and soon after changed his relations to this Presbytery. He was, at this time, much broken by nervous prostration, and gradually failed, till, finally, life's flame went out from earth, to burn in endless brightness in the Celestial world—August 3d, 1894, when he had just entered upon his seventy-sixth year of age. A devoted wife and four children survive him, to mourn his departure from them. Brother Griswold was a man of cultured mind, of warm heart, and generous impulses. Though of a retiring disposition, he was free to speak of his Christian faith and hope, and bore his last sufferings with true Christian resignation. He rests in peace.

ALEXANDER THOMAS ROBERTSON.

Born September 14th, 1849, near Waynesburg, Ohio. Son of Alexander Robertson (farmer) and Mary (Arbuckle) Robertson, both born in Westmoreland county, Pennsylvania. Scotch-Irish descent. Alexander, the son, received a classical education, chiefly at Wooster University, Ohio, and Highland University, Kansas. Graduated at Highland in 1875, and at Wooster in 1877. Studied theology two years at San Francisco Seminary, California, and one year at Allegheny, here graduating in 1878. Married in the summer of 1877, to Miss Laura J. Milligan, daughter of Reverend T. V. Milligan, D. D. One daughter and two sons were born to them. Licensed by San Francisco Presbytery 1877. Ordained by Presbytery of Osage, Missouri, (now Kansas City Presbytery) in 1879. First charge after ordination was at Pleasant Hill and Raymore, Missouri, as successor of Dr. W. L. Breckenridge. Served here about four years. Thence called to the Main Street Presbyterian



REV. ALEXANDER T. ROBERTSON

Church, of Lima, Ohio, and served that church about four years. Received a call to Williamsburg Church, near Cincinnati, Ohio, but did not accept the call, but supplied the church a little over a year. About this time, did not engage in regular pastoral work for nearly two years, on account of failing health; though supplying the Brownsville church, near Zanesville, Ohio, and spent some of the time resting at his ranch in Tennessee. In the summer of 1890 he received and accepted a call to Iberia, Ohio, Marion Presbytery. Installed October 21st, 1890. He was the author of a book on church finances, with the odd title, "Five Times Five Points," which has met with much favor and a considerable circulation in and out of our own church circles. Broth-

er Robertson wrote some able articles upon the live questions of the day, among them reviews of Dr. Sprechers' sermons, preached in his pulpit in Cleveland, for which he (Robertson) received a number of letters of thanks for the review from conservative pastors at Cleveland. Mr. Robertson became (1892) associated with Reverend L. Carmon, of Lonaconing, Maryland, in editing a monthly paper called "The Worker." The object was to present the duty of giving and the Bible plan of giving, alongside the Bible motive and objects. He died at Iberia, Ohio, September 20th, 1894, where he had served as pastor for four years. The wife died recently at Pittsburg, Pennsylvania. Three children survive them. A man of conscientious convictions, he followed them unflinchingly, securing the respect and confidence of all who knew him. Faithful in study, he was a more than usually instructive preacher. His pastoral fidelity was remarkable, and continued to the last, in spite of failing health. After years of slowly declining health, he finally fell a victim to consumption. While hopeful of recovery, he enjoyed perfect peace at the approach of death. Thus ended a life of faithful labor on earth, whose fruits will be enjoyed on high.

WILLIAM G. MARCH, D. D.

Died suddenly, at Marysville, Ohio, June 17th, 1895. He was the son of Philip and Sarah G. March, and was born in Columbiana county, Ohio, April 4th, 1826. He graduated at Jefferson College (Pennsylvania) in the class of 1848. He, with twelve others, celebrated in 1888, at Canonsburg, the fortieth anniversary of their graduation. Hon. James W. Robinson and Reverend Milton W. Brown, of Central Ohio, being among those in attendance. Dr. March graduated at the Western Theological Seminary in 1853, and was licensed by the Presbytery of New Lisbon the same year.

After supplying the churches of Cambridge and Hubbard, Ohio, he was ordained and installed as pastor of the churches of Canfield and Reheboth, in December, 1854. He was pastor at Canfield for thirteen years. He was installed pastor at Marysville, Ohio, in 1867, where he remained for thirteen years, a portion of the time being pastor also, at the Milford Center Church. His ministry embraced a period of forty-one years. He received the degree of Doctor of Divinity in 1878. He was married in 1853 to Miss Elizabeth J. Elder, daughter of Robert and Elizabeth Elder, Harrisburg, Pennsylvania. Two children survive him, a beautiful daughter of ten years having preceded her father to the heavenly home, June, 1873. His was a long, industrious and useful ministry. He was an able, scholarly, instructive and affectionate minister of the Gospel. One of his marked qualities was his sympathetic nature. He rejoiced in the joy of others, and wept with them in their grief; an excellent presbyter, his wisdom was always sought; an ardent lover of his country, having been a chaplain during the late war, he was a great favorite with the members of the Grand Army. He was a firm adherent to the doctrines and government of the Presbyterian Church, and none was more steadfast than he to the denomination of his love in the perilous times of the later years. He was broad and liberal as the Bible, and could have no sympathy with any shadow of divergence from the truth. He was four times a commissioner to the General Assembly, his last being the Assembly of 1894. The funeral services were held in the church of Marysville, of which he had been pastor for so many years, surrounded by his brethren of the Presbytery and ministers of other denominations, and a vast concourse of people. The pastor, Reverend William A. Ferguson, offered remarks, and an address was given by Reverend Dr. Hawn, of Delaware. Reverend W. E. Thomas, Reverend A. C. Crist, Reverend T. J. Cellar, Reverend W. F. Cellar, Reverend Nelson A. Shedd, and Reverend James Curry, of

the Presbytery of Oakland, took part in the services. Dr. March was busy until the last in the work of his chosen calling. He had arranged to preach on the Sabbath of the following week. Having driven to the beautiful magnetic spring at the edge of the town, where he was accustomed to go daily for water, and just ready to get in his carriage, he sank down in death. From the fountain of earth he was taken in a moment to drink of the fountain of life, clear as crystal, proceeding out of the throne of God and the Lamb.

JOHN H. SHEDD.

From Mt. Gilead. Son of Rev. Henry Shedd, D. D., Born 1833. Graduate Marietta College, 1856. Studied theology at Lane and Andover Theological Seminaries. Licensed in 1858 by Franklin Presbytery. Ordained in 1859. Foreign missionary in Persia, 1859-1870. Professor in Bididdle Institute, N. C., 1872-1878. Returned to Persia in 1878. D. D. from his Alma Mater. Died at Oroomia, Persia, 1895.

BENJAMIN W. CHIDLAW, D. D.

From Radnor. Born in Wales in 1811. Graduate of Miami University, 1933. Licensed in 1834. Ordained in 1836 by Oxford Presbytery. Was pastor of Welsh Congregational Church, Paddy's Run, five years, and was in the missionary work of the American Sunday Schol Union more than forty years. Died when on a visit to Wales in 1892. Wrote a book, "The Story of My Life."

EDWIN B. RAFFENSBURGER.

Born in East Berlin, Pennsylvania, January 20th, 1824. Graduate College of New Jersey, 1849, and Princeton Theological Seminary, 1852. Ordained in 1853, and installed pastor at Urbana, Ohio. Pastor at Bellefontaine, 1854-1859; in Toledo, 1859-1869; in Cleveland, 1870-1873; in Cumberland, Maryland, 1874-1877; at Marion, supply, 1882-1884 and pastor at Muncy, Pennsylvania, where he died May 1st, 1885, aged 61.

PETER R. VANATTA.

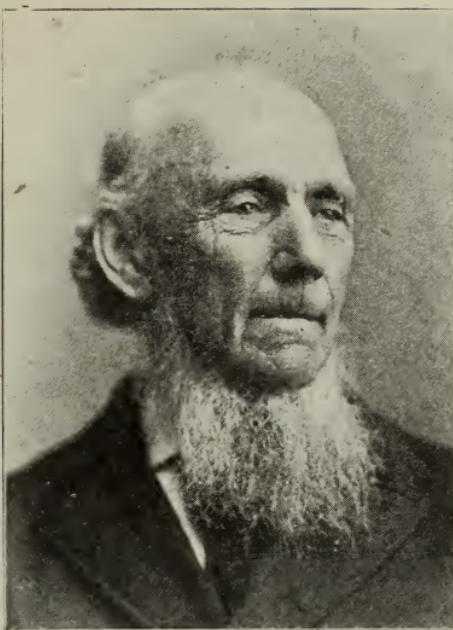
Received into Marion Presbytery (Old School) as a licentiate from Richland Presbytery. Was ordained and installed pastor over Marion Church, September 16th, 1845. This relation dissolved September 7th, 1847. Dismissed to Logansport Presbytery, April 18th, 1848. Died at Lafayette, Indiana, August 16th, 1885, aged 71. Member of Crawfordsville Presbytery.

DAVID S. ANDERSON.

Born in 1817. Graduated in the the year 1843, and Princeton Theological Seminary, 1846. Licensed by Oxford Presbytery, 1845. Ordained by the same in 1847. Was a preacher and teacher in Maumee Presbytery. Also preached in Liberty and Delhi, Marion Presbytery. Dismissed to Maumee Presbytery in 1875. Died at Ministers' Home, Perth Amboy, New Jersey, April 2nd, 1886, aged 68 years. Mr. Anderson was a good man. For several years before his death he was in poor health, and died in indigent circumstances.

ELIAS THOMPSON.

Born May 18th, 1820, at Bottle Hill, New Jersey. The ninth and youngest child of William Thompson—six sons and three daughters. Three sons became ministers, and three ruling elders. Graduated at Western Reserve College in 1850, and in the seminary of the same college in 1853. Licensed, February, 1853, by the Puritan Congregational Association. Took charge of Strongville Congregational Church, but connected with the Presbyterian Church on plan of union, 1853. Ordained and installed, April, 1854. Resigned, September, 1859, and was sent to the copper region of Lake Superior, to Houghton, by the A. H. M. So-



REV. ELIAS THOMPSON.

ciety, September, 1859. Here organized a Presbyterian Church of sixteen members from four denominations—Baptist, Congregational, Presbyterian and Episcopal. Took charge of the Congregational Church at Hartford, Ohio, October, 1860; Wayne Congregational Church, Ashtabula, O., 1869; Bryan Presbyterian Church, 1871; Minonk Presbyterian Church, Ill., 1872; LeRoy Presbyterian Church, Minn., 1872-1874; organized while here a Presbyterian Church, with sixteen members. Took charge of Scioto Presbyterian Church, Columbus, Ohio, 1878, and Ostrander, 1886; labored as a Home Missionary twenty and one-half years out of thirty-four and one-half years. Honorably retired at Taylorsville, Ill. Died Dec. 19th, 1907. He and his wife lived together 65 years.

REV. HOMER McVAY.

Born in Dumfries, Scotland, Feb. 11th, 1826. Came to this country with his parents in 1834. Settled in Meigs Co., Ohio. Graduated from Ohio Wesleyan University in 1854. During his college course he united with the Second Presbyterian Church of Delaware. Was licensed to preach by the Presbytery of Cincinnati, and graduated from Lane Theological Seminary in 1859. The same year he was, by the Franklin Presbytery, ordained and installed over the Delhi Church, which he served six years. In 1863 he removed to Reynoldsburg, ministering to the church as pastor seven and one half years.

In Illinois, he preached two years at Winona, three at Henry, seven and one half at Union Grove and Granville, and three years at Chatsworth. During three years of failing health he was supply missionary in Bloomington and Peoria Presbyteries, and preached during this time six months at Urbana, and lastly, one year at Minonk. As the sun was setting, Nov. 24th, 1890, with his loved ones by his bedside, after a year of intense suffering he sweetly and suddenly closed his eyes, when the glory of eternal scenes evidently flashed upon him. He was married in 1858 to Harriet Newell, daughter of the late Rev. J. W. Thompson.

REV JOHN CALVIN MAYNE.

Was born February 6th, 1864, near Dayton, Ohio. At the age of sixteen years he united with the church, and soon realized his call to preach the Gospel. Under some difficulties, he obtained a public school education, and in 1885, 1886 and 1887 he completed a partial college course at Otterbein University. On May 7th, 1891, he graduated from Lane Seminary, and the next day was married to Miss Hannah Lucy Lambert, of Plantsville, Ohio, (Athens county). Arrangements had been made with Dr. T. S. Bai'ey, Super-

intendent of Home Missions, of Iowa, for fields of labor, and they at once went West and remained two years in Home Mission work. He was ordained by Sioux City Presbytery, September 22nd, 1891. A year was spent at Bloomville, Ohio, as supply, and in November, 1894, the Iberia congregation extended Mr. Mayne a unanimous call, which he accepted and entered upon his work December 9th and was installed pastor, May 21st by Reverends T. Hill, A. C. Crist and W. E. Thomas. Pastoral relation dissolved at a called meeting of Presbytery, October 12th, 1896. Dismissed to Logansport Presbytery, September 15th, 1897. He died at his home in Dana, Ind., November 25, 1900. During his sickness he repeated a great deal of Scripture. Many times his spirit would seem to enter the gates of heaven, and he would say, "Hear the voice of the Lord. Blessed be the name of the Lord," then he would return to his suffering. At the end, although he had not spoken for twelve hours, and his tongue seemed stiff in death, yet when the spirit was leaving the body he exclaimed in clear words, "Higher, higher, higher, heaven, home!"

REV. R. C. COLMERY,

Of Upper Sandusky, O., died on Friday, August 21st, from a stroke of paralysis received the day before. He was born in Washington county, Pa., in April, 1822, and was, consequently, in his seventy-fifth year. He graduated from Washington College in 1847, in the class with James G. Blaine, and from Princeton Seminary in 1850. He was licensed by the Presbytery of Richland, April 10th, 1849, and ordained by the same Presbytery, June, 1851, pastor of the church of Mt. Vernon, O., 1850-1856; Wooster, O., 1856-1861; Mendota, Ill., 1861-1869; Delevan, Ill., 1869-1871; Frankfort, Ind., 1871-1874; Lexington, O., 1874-1892. He had lived a useful and busy life, and in his work had

shown large interest and ability. He was, at the time of his death, the senior member of the Presbytery of Bellefontaine. He was a brother to Rev. W. W. Colmery, D. D., and Rev. D. R. Colmery, well-known ministers in our church.

JAMES T. FREDERICKS.

From Chesterville. Graduated from Jefferson College and Wooster Theological Seminary, 1858. Licensed, 1857. Pastor at Burgettstown, Pa., Washington Presbytery. Died at Burgettstown, July 21st, 1886, aged 59 years.

DAVID D. GREEN.

From Chesterville. Born in 1828. Graduated at Jefferson College and Western Theological Seminary, 1859. Licensed by Richland Presbytery in 1858. Ordained in 1859. Foreign Missionary in China. Returned to America in 1869. Died in Donaphin, Kansas, in September, 1872, aged 44 years.

EDWARD E. LAMB.

From Delaware. Graduated at O. W. U. in 1858. Licensed in 1859 by Pataskala Presbytery. Preached in Roseville and New Lexington. Went to Massachusetts and became a Congregationalist.

JAMES H. HUNTER.

From Marysville. Born in Sullivan county, N. Y., (Bethel) May 12th, 1830. Graduated at Hanover College Indiana. Studied theology at Western Theological Seminary two years. Licensed April, 1862. Ordained in Rockford, Minnesota by St. Paul Presbytery, Oct. 20th, 1864. Pastor at Rockford, Minn.; Dundas, Minn.; Williamsburg, Pa.; supply Lathrop, Mo.; Graham, Kans.; Cherokee, Kas., and others. Also in Pennsylvania and Ohio. Died at New Castle, Pa., May 19th, 1900.

JOHN S. ATKINSON.

From Brown. Graduated from Western Theological Seminary in 1864. Licensed by Marion Presbytery (Old School) in 1863. Preached at Newville, O. Pastor of Wayne and Chester, Ohio; Lower Ten Mile, Pa.; Buffalo and Westminster, Pa. Son of an elder of the church.

WILBERFORCE K. BOGGS.

From Marysville. Son of Rev. James Boggs. Born in 1840. Graduated at O. W. U. Studied theology at Western Theological Seminary. Licensed by Philadelphia Fourth Presbyterian in 1863. Preached at Ottumwa, Iowa; Bluffton, Mo.; Emporia, Kans.; Wichita, Kas.; Belle Plain, Kas. Died at Oxford, Kansas, July, 1872, aged 32.

THOMAS M. BROWN.

From Harmony and Chesterville. Son of Joel Brown, an elder in the churches. Born in 1838. Graduated at Jefferson College, 1863, and Western Theological Seminary, 1866. Licensed by Richland Presbytery in 1865. Preached at Wokatomaka. Pastor at Beulah, Pa., also preached in Franklin county, O. Died March 16th, 1869, at Groveport, O., aged 31.

SAMUEL S. STURGIS.

From Delaware. Born in 1819. Licensed in 1841 by Marion Presbytery. Was ordained and preached in Pennsylvania and Delaware. Died at Felton, Delaware, June 13th, 1877, aged 58.

HENRY CALHOUN.

From Berlin. Graduated from Kenyon College, 1884. Licensed by Tuscarawas Presbytery in 1846. Ordained in 1847. Supply for Coshocton and Circleville. Pastor Troy and Ironton, Portsmouth Presbytery.

JOHN USTICK.

From Mt. Gilead. Son of Judge Henry Ustick. Born Feb. 22d, 1814. Was an elder in the Mt. Gilead Church. Licensed in April, 1842, by Marion Presbytery (Old School). Ordained in 1843. Pastor at Kenton, Ohio, for six years, and Earlville, Ill. Died at Earlville, Ill., October 21st, 1824, in his 71st year.

JAMES H. GILL.

From Milford Center. Born in 1808. Was an elder in the Milford Center Church; Clerk of Courts in Marysville, and elder there. Graduated from New Albany Theological Seminary in 1843. Licensed in 1842. Ordained and preached at Troy, Ohio, Reading, Ohio, and Rising Sun, Ind. Died at Lockland, Ohio, Aug. 9th, 1879, aged 71. Rev. Heber Gill is his son.

JAMES ROWLAND.

Born in Windsor, Connecticut, 1814. Son of Rev Henry A. Rowland, from Delaware Second Church. Was a physician there. Was licensed by Marion Presbytery (New School) in 1843. Pastor at Circleville, Ohio, 1844-1854. Died, 1854, aged 40.

RUFUS D. AXTELL.

From Harmony and Center. Son of Thomas Axtell, an elder in those churches. Was licensed by Janesville Presbytery in 1845. Preached to the feeble churches of Marion Presbytery (Old School). Died about 1847, in Delaware, O. His widow married Rev. John B. Blayney, of Iberia.

JOHN PITKIN.

Received September 6th, from Richland Presbytery. Before and after his reception he supplied Brown, Delaware, Kingston and Liberty. Dismissed in 1846 to Richland Presbytery. Died a Mt. Vernon.

WILLIAM C. BROWN.

From Mt. Gilead and Canaan. Born in 1812. Brother of Rev. Simeon Brown. Was an elder in Canaan Church. Licensed in 1847 by Marion Presbytery (Old School). Preached to Salem and Grand Churches. Died at Mar-esilles, Ohio, 1848, aged 36.

WILLIAM S. KENNEDY.

From Harmony. Son of an elder in the church. Graduated from Western Reserve College, 1846. Licensed by Cleveland Presbytery, 1849. Pastor Brecksville, Sandusky City, and Third Church of Cincinnati. Died in 1861.

ROBERT MORRISON.

Was from Center and Mount Gilead Churches. Graduated from Miami University in 1849. Studied theology at Princeton and New Albany, 1852. Licensed in 1851. Preacher and editor in Kentucky. Belonged to Southern Presbyterian Church. Preached also in Waterford, Ohio, and in Missouri.

A. C. MILLER.

Licentiate of Presbytery of Ohio. Ordained and installed over Grand, June 30th, 1841. Supplied Salem; was pastor of Eden, and supply of Venice; was dismissed to Rock River Presbytery, Sept. 13th, 1857. Died May 12th, 1874, aged 67.

JOHN FITCH.

Received September 12th, 1866, from Presbytery at Cincinnati. Supplied Milford Center, Kingston and Brown. Was without charge at re-union. Dismissed to Long Island Presbytery, last on the roll, 1881, of North River Presbytery.

JOHN H. SHARRARD.

Received April 10th, 1867, from Clarion Presbytery. Installed pastor of Bucyrus, April 20th, 1867. Set off to Bellefontaine Presbytery in 1870. Died about three years ago.



REV. A. S. BILLINGSLEY AND WIFE

Received informally, Sept. 11th, 1867, from Missouri River Presbytery. Supplied Iberia. Missouri River Presbytery, about the fall of 1868, claimed him as under their jurisdiction. Tried at meeting of Presbytery at Galion, and his name was ordered to be erased from the roll. Was afterwards restored, and dismissed to Catawba.

Rev. A. S. Billingsley, a member of the Presbytery of Yadkin, died at Statesville, N. C., Oct. 11, 1897, and was buried October 14, at East Palestine, O. He was born October 16, 1818, and was nearly seventy-nine years of age at his death. He graduated from Jefferson College and from the Western Seminary at Allegheny. He was licensed by the Presbytery of New Lisbon in 1851, and ordained in 1854. His pastorates were in Slippery Rock, O., and in Denver, Col. At the breaking out of the war he went out as chaplain of the 101st Regiment, Pennsylvania Volunteers, and was in Libby Prison. He was afterwards pastor at Iberia, O., and for twenty-eight years he was a faithful missionary to the Freedmen in North Carolina. He was a good preacher, an earnest Christian man, and an interesting writer, frequently contributing to the Herald and Presbyter and other religious papers. For some years he had been in feeble health, but kept up his interest in the work of the church to the end. He was author of "Life of Whitefield." His wife labored with him in this work.

J. D. HOWEY.

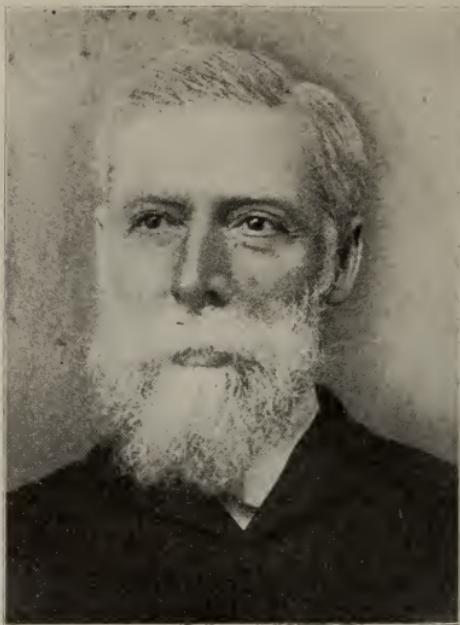
Received Sept. 11th, 1867, from Columbus Presbytery. Supply of Liberty Church two years. Was dismissed Oct. 15th, 1869, to Schuyler Presbytery, Illinois.

DAVID KINGERY.

Received Sept. 1st, 1868 from Presbytery at Cincinnati. Supplied Delaware two years. At re-union was supply of Galion. Dismissed to Columbus Presbytery, 1870.

REUBEN HOHN.

Received from the United Brethren, September 14th, 1859. Supplied Little Millcreek, Corinth, and for a short time, Milford Center. Dismissed to Columbus, April 15th, 1868.



REV. THOMAS J. CELLARS

Was born in Liberty township, Delaware Co., Ohio, Oct. 7th, 1827, and remained at home until 1854. His education was that afforded by the public schools, and what was gained by teaching schools after 1845. In 1854, he entered the O. W. U and remained two years; then went to Gambier and taught in the Grammar School of Kenyon College. The three following years was Principal of the Mount Pleasant Academy, at Kingston, Ross county, Ohio. He united with the Presbyterian Church of Liberty at the age of eighteen. During the summer of 1864, he served in the army, Co. K, 145th Ohio Regiment.

He studied theology with Rev. C. H. Perkins, and in the fall of 1886 was licensed by the Presbytery of Marion,

in session at Marysville, and immediately took charge of the Church of Marseilles, where, a year and a half later, he was ordained and installed pastor. This pastorate continued until April, 1873. He then took charge of the churches of Forest and Patterson, in the new Presbytery of Bellefontaine. Mount Blanchard and North Washington were, a part of the time, included in his charge. In 1871, he returned to Delaware, and took from the O. W. U. the degree of A. M. in course. In April, 1889, he began work as supply of the churches of Radnor, Thompson and Delhi. At the end of five years he moved to Prospect, where he served the Pisgah Church in connection with the Radnor-Thompson Churches. Here he was honorably retired in 1900, after which time he preached as opportunity and strength were given. As a Presbyterian minister, his heart was his Lord's. In this work he lived for those for whom Christ died. He labored for thirty-four years in the active service, and was well known and respected throughout the community. He died May 25th, 1904. His funeral service took place at the home on Friday, May 27, Rev. G. C. Gerlach officiating, assisted by Rev. Dr. F. Granstaff, of Marion; Rev. P. R. Hickok, Rev. A. C. Crist and Rev. W. D. Wallace, of Delaware.

WILLIAM THOMAS RAMSAY.

William Thomas Ramsay was born at New Tolesborough, Ky., on January 2nd, 1876, being the son of Robert N. and Mary E. Ramsay. His mother died when he was two years of age, and after that he made his home with an aunt, who gave him his religious training. At nine years of age he entered the Manchester school, the first school he ever attended, graduating from the Teacher's Normal School the same year. He entered Franklin college, after teaching one year, but was taken sick soon after, and was compelled to return home. He entered Maryville College, Tennessee, in 1890, and graduated from that school in 1894.

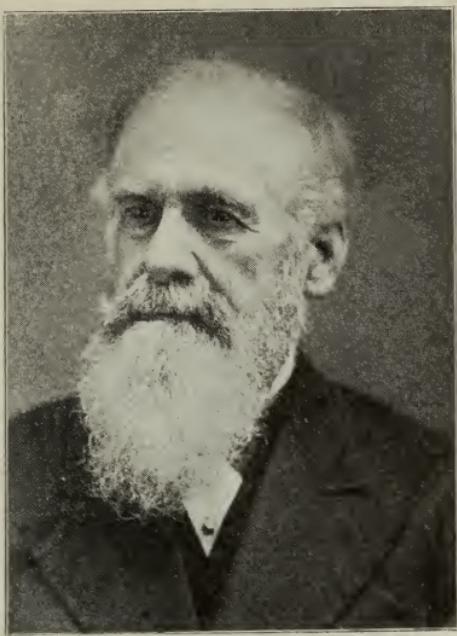
He also graduated from the Teachers' Normal School the same year. He entered Franklin College, after teaching one year, but was taken sick soon after and was compelled to return home. He entered Maryville College, Tennessee, in 1896 and graduated in 1900. He then entered Lane Seminary and graduated in 1903.

He united with the Manchester Presbyterian Church in 1892, and soon became desirous of entering the ministry. A cousin who had much to do in leading him to consecrate his life to the ministry, when dying left him this motto: "Live and preach Christ."

Mr. Ramsey was married August 4th, 1903, to Margaret Elizabeth Van Houten. He was called to the pastorate of the LaRue Presbyterian Church, and ordained and installed as pastor in May, 1903. He was taken sick when in the pulpit and had to be helped to his home, a day or two later being taken to the home of his wife's father, Elder Van Houten, in Cincinnati, where he died November 29, 1904, leaving a wife and a child four weeks old. His ministry was short, but he was "faithful unto death." He could claim the promise, "A Crown of Life."

WILLIAM M. GALBREATH.

Was born on Broad Creek, Harford Co., Maryland, Aug. 11, 1813; graduated at Jefferson College in 1835 and at Princeton Seminary in 1838. He was licensed by the Presbytery of New Castle (Old School) in Lower Chanceford Church, September, 1838. Ordained by the Presbytery of Marion, (Old School) June 10, 1839, and installed pastor of the churches of Milford Center and Lower Liberty; he remained there nine years, having been laid aside by sore throat for one year; he engaged in teaching, then, in 1850 became pastor at Spring Hills and Logansville. After four years he gave up Logansville, and organized a church at



REV. WM. M. CALBREATH

Degraff, to which he preached, together with Logansville, serving in that pastorate until 1866. In connection with this church he supplied Covington and Mt. Jefferson for four years, then organized the Turtle Creek Church, which he supplied for three years. His throat difficulty returning, he took charge of the Mt. Pleasant Academy, Kingston, O., where he taught for five terms. After this he preached at Amanda four years, and organized the Greenfield Church in Fairfield county. He was supply at Barlow and Watertown for two years; Oliver and Caldwell for two years; Bush Grove for three years. On account of throat trouble he again returned to the school room, and for three years was superintendent of the schools at Rush-

sylvania, Ohio.. Then, broken in health, he removed to Greenfield, Ohio, where he remained until his death in December 12, 1892. During his time at Greenfield, he supplied churches in the Chillicothe Presbytery—in fact was able to preach almost to the end.

WILLIAM H. McMEEN.

From Denver Presbytery, 1882. Pastor at Milford Center, 1882-1884. Dismissed to Presbyterian Church South.

HENRY B. FRY.

Born in 1832. Ordained in 1856. Received from Findlay Presbytery, Sept. 15th, 1858. Called to Marion Church September 12th, 1860, and installed April 24th, 1861. Dissolved, April 10th, 1867. Served as chaplain of the 82nd Reg., O. V. I. Was pastor-elect of Upper Sandusky, and set off to Bellefontaine Presbytery in 1870.

J. K. KOST.

Received from Columbus Presbytery, Oct. 2nd, 1858. Supplied Marysville. Dismissed to Findlay Presbytery Sept. 12th, 1860.

RUSSEL A. McKINLEY, D. D.

Born 1847. Received as licentiate from Erie Presbytery. Ordained by Presbytery of Marion, April, 1877. Pastor at Cardington in 1887. Dismissed to Presbytery of Council Bluffs, 1878 Pastor at Bedford, Ia.; Clearfield, Pa.; and Steubenville, O. Now, (1908) at Boise, Idaho.

CHARLES A. EVANS.

Ordained in 1843. Received from Lake Presbytery, 1870. Pastor at Iberia. Dismissed to Logansport Presbytery, 1873. Died at South Bend, Ind.

THOMAS B. ATKINS.

Received from Dayton Presbytery, Oct. 26th, 1885. Supply of Brown and Kingston churches, 1885-1887. Dismissed to Columbus Presbytery. Supply, Plain City, Mt. Sterling, Groveport and Lithopolis. Living in Columbus, doing such work as he can.

EDWARD W. BROWN.

Born in 1832. Ordained in 1866. Received in 1870. Pastor at Chesterville, 1869-1870. Dismissed to Steubenville Presbytery in 1872. Returned to Presbytery in 1880. Pastor at Chesterville, 1880 to 1884. Dismissed to Athens Presbytery in 1884. Died at Pomeroy.

ALEXANDER G. EAGLESON.

Born 1844. Ordained 1870. Dismissed to Washington Presbytery in 1873.

A. E. THOMPSON.

Was born in Lawrence county, Pa., May 10, 1831. He graduated from Jefferson College in 1853, and from the Western Theological Seminary in 1857. He was ordained by the Presbytery of Chicago in June, 1858. Died at his home at Meeker, Okla., Nov. 1, in the 76th year of his age. For over forty-eight years he was in the work of the ministry, serving efficiently and successfully the churches of Oswego, Ill.; Marysville, Milford Center, Galion and Apple Creek, O.; Rushville, Ind.; Larned, Spearville, Coldwater and Avilla, Kas.; Tallequah, I. T.; and Chandler and Meeker, Oklahoma. For several years his health had been failing, and he preached as his strength permitted him. He was a good and true man, and a devoted minister of the Gospel.

D. H. COYNER.

Graduate of Lee University and Princeton Theological Seminary. Received April 10th, 1866 from Western Reserve Presbytery (New School). Supply of Genoa, 1853-1855; of Brown and Kingston, 1866. Dismissed to Missouri Presbytery, April 11th, 1867. Returned letter June 3, 1868. Dismissed to West Virginia Presbytery April 28th, 1870. Died at Kilbourne, 1892, out of the ministry.

DAVID H. GREEN.

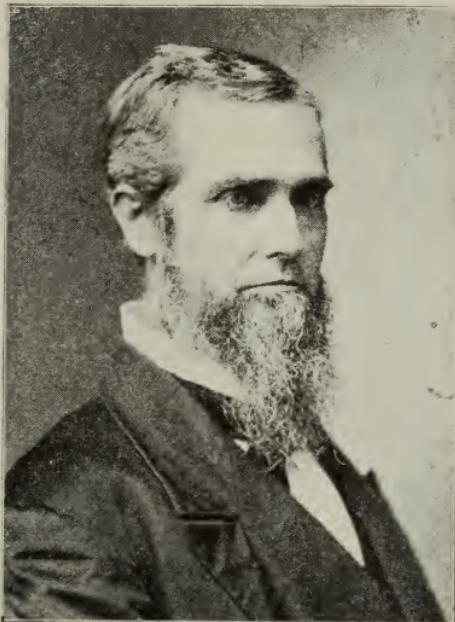
Born in 1847. Ordained in 1873. Received from the Cumberland Presbyterian Church, September, 1876. Supplied Kingston Church, 1877 and 1878. Dismissed to Dayton Presbytery, 1879.

LUTHER DODD.

From Canaan. Son of Rufus Dodd, an elder in the Church. Born in 1813. Studied at Western Reserve College. Licensed by Marion Presbytery (Old School) September, 1841. Ordained, 1842. Pastor at Shelby, Ohio, and Toledo, Ia. Supply at Rockport, Mo., and Paton, Ia. Died at Fort Dodge, Ia., April 1st, 1891.

THOMAS HILL.

Rev. Thomas Hill was born in Stark county, near Canton, in 1824, being second in a family of eight children, of Lewis and Sarah Kendall Hill. At the age of 17 he was converted under the ministry of Rev. Mr. Ruth, during a revival, and he was soon after impressed that he ought to preach the Gospel. With that purpose in view, he attended Oberlin College for a short time, and then went to Wittenberg College, where he graduated in 1855, and after-



REV. THOMAS HILL

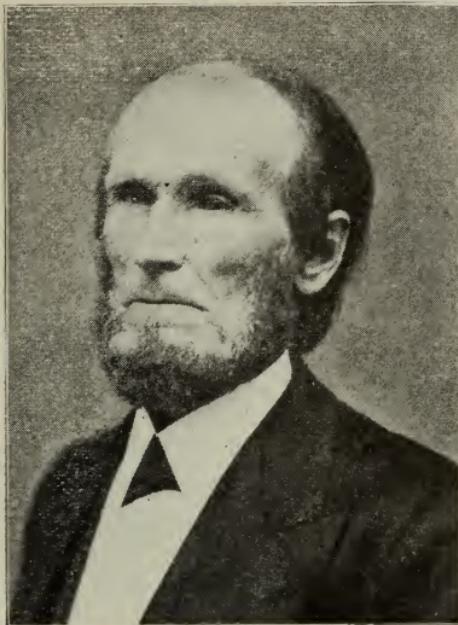
wards attended the Theological Seminary in the same place. He was licensed by Wittenberg Synod in 1856, and ordained at Crestline, Ohio, and was pastor of that church. He also served the churches of Tiffin, New Philadelphia, Canal Dover and Circleville. He entered the ministry at 30 years of age, and continued until he was 71. He was received into the Presbyterian Church by the Columbus Presbytery, and supplied the churches of Scioto and Grove City. He was received by Marion Presbytery in 1873, and was pastor at Liberty until 1886, and in connection with his church at different times supplied the churches of Berlin, Ostrander, Providence, Delhi and West Berlin, the latter being organized under his ministry, and a good church

building erected. A good parsonage also was built at Ostrander during the time he supplied that church.

In 1886 he again united with the English Lutheran denomination, and was pastor of his old church at Crestline until April, 1892, when he again united with Marion Presbytery, and was pastor at Chesterville until April, 1896, when failing health compelled him to give up active work. During his ministry he received about 1,000 communicants into the church. He was married three times and by his first marriage had four children, one son and three daughters. His son died at Delaware, Ohio, during his pastorate at Liberty. The three daughters and wife survive him. Two of the daughters are now living at Lafayette, Ind., and Mrs. E. H. Cowles at Los Angeles, Cal. In 1862 he enlisted in the 114th Regiment, O. V. I., and the next day was appointed chaplain, and served one year. He died at Galion, Ohio, on February 15th, 1900, after an illness of several months, and was buried at Oak Grove Cemetery in Delaware, Ohio, by the side of the other departed members of his family.

WILLIAM MACLAREN, D. D.

William Maclaren was born at Perthshire, Scotland, in 1806. His parents came to this country when he was a little child, and settled in New York, near Albany. He graduated at Union College in 1831, with the highest honors. For several years he was principal of the Grantham Academy in St. Catherines, Canada. He was ordained in 1836, and installed pastor of the Franklin Street United Presbyterian Church, New York City, where he remained for nearly 20 years, preaching to large congregations, and exerting a far reaching influence. Afterwards he accepted a call to the Presbyterian Church of Fall River, Mass., where he was pastor for about 14 years. In addition to his pastoral work, he took much interest in educational work, having been



REV. WM. MACLAREN, D. D.

chairman of the School Board of that city for many years. In 1872 he visited his son, R. F. Maclaren, then pastor at Delaware, and was invited to preach in the church at Iberia. He was urged to remain, and a call was made, but he refused to be installed as pastor, but remained as pastor-elect about three years. When there he was president of Ohio Central College, giving much new life to that waning institution. He died at the home of his son, S. R. Maclaren, in Toledo, Ohio, May, 1893. He was an able and successful preacher.



REV. N. S. SMITH, D. D.

Dr. Nathan S. Smith was born near Catawba, Clark county, Ohio, July 29th, 1828, from Scotch-Irish and Dutch parentage, both Presbyterian. His parents coming to Ohio, found no Presbyterian Church nearer than Buck Creek, and united with the M. P. Church. Nathan remained upon the farm until nineteen years of age, getting all the country schooling meanwhile that he could, and studying diligently even when following the plow and at night. In 1841 he was ordained in the M. P. Church, where he remained until 1861, when he was received into the Presbyterian Church of South Salem. He was twice married; first to Miss Rachel Ellsworth, their three sons dying in infancy, and his wife following in 1858. In 1861 he married Miss Cornelia T.

Smith, of Chillicothe, who alone survives him. In the fall of 1861 he went to the Church of South Charleston, and in the following summer raised a company of the 110th Regiment, O. V. I., of which he became Captain. His regiment was sent to Winchester, Va., where he participated in the three days' fight with Lee. Having served a year he was discharged for total disability in 1863, and returned to his charge in South Charleston. In 1867 he was called to Ft. Wayne, Ind., to the Third Church, where, by his personal efforts he built the edifice and did much missionary work in the vicinity. In 1873 he was called to the First Church, Delaware, Ohio, soon after the re-union. While here the church edifice was remodeled through his efforts. In 1878 he became superintendent of the Girls' Industrial Home, near Delaware. In 1881 he was called to the Westminster Church, of Columbus, Ohio, where he remained for twelve years. After leaving here he supplied small churches near his farm in Jackson county, and for a year preached at Wellston, in the absence of the pastor, adding an afternoon service among the miners at Coalton, five miles distant. For about two years preceding his death, he was acting pastor of the Hamden Church. He died at Hamden Junction, Ohio, January 7th, 1897.

Wooster University conferred upon him the degree of D. D. He was a zealous member of the G. A. R., being alternately commander and chaplain of his post, and was also a Knight Templar.

HENRY BALLENTINE.

From Marion. Born in Schodack, N. Y., March 5th, 1813. Graduated at Ohio University in 1829. Studied theology at Princeton and Andover Theological Seminaries. Ordained by Columbus Presbytery in 1835. Was a foreign missionary of the American Board to India for thirty years. Died on his passage home, Nov. 9th, 1865, in his 53d year.

MILTON A. SACKETT.

From Berlin. And he was graduated from Miami University, 1838, and Princeton Theological Seminary, 1842. Licensed 1841. Pastor Circleville, Walnut Hills, West Liberty and Mt. Vernon. Teacher, Kingston, Columbus, Pa., and Nottingham, Ohio. He was the son of Milton H. Sackett, an elder in the Berlin Church. He married a daughter of Dr. Hoge, of Columbus.

JAMES H. ANDERSON.

From Delaware. Graduated from Miami University, 1837. Licensed, 1839. Preacher and teacher in the north-western part of Ohio.

GEORGE B. BUCHANAN.

From Chesterville. Graduated from Waynesburg College. Licensed by Marion Presbytery, 1878. Graduated at Western Theological Seminary in 1879. Preached at Elizabeth, Pa. Pastor Arquette St. Church, Baltimore, Md. Went to Australia. Pastor of Cairns Memorial Church, Melbourne, Victoria, Australia.

SIGMUND UNDERFELDER.

From New York Presbytery. Born 1818. Ordained in 1855. Was a converted Jew, and peculiar. Dismissed to Alton Presbytery. Died June 18th, 1884.

DAVID G. ROBINSON.

From Lower Liberty. Born in 1835. Licensed by Allegheny City Presbytery in 1869. Graduated from Western Theological Seminary in 1870. Ordained by Blairsville Presbytery in 1871. Pastor at Black Lick, Pa. Died in Greenville, Ohio, April, 1873, aged 38.

JOHN H. PRATT.

Received from Hocking Presbytery, April 28th, 1869.
Remained pastor-elect of Marion to time of re-union. Dismissed after re-union to Monmouth Presbytery.

CHARLES W. TORREY.

Born in 1815. Ordained in 1845. Received from a Congregational Association. Supply of Liberty, 1848-1850. Dismissed, and received again in 1876. Pastor at Richwood, 1876-1881; supply, York. Dismissed to Congregational Association, 1883, of East Cleveland. Died at Cleveland.

ALEXANDER S. THORNE.

Received from Columbus Presbytery, Oct. 19th, 1865. Pastor-elect of LaRue and Salem, 1866, and pastor of York, 1867-1869. Relation dissolved Nov. 3d, 1869. Set off to Bellefontaine Presbytery. Rev. Alexander Thorne died at his home, Forest City, S. D., November 24th, in the 76th year of his age. For twenty-three years he had been engaged in publishing newspapers in Forest City, S. D.; Marseilles, Mo.; Fairview, Karns City and Greece City, Pa., but had found time to do a great deal of preaching. He was a good and noble man. He was born in Butler county, Pa., and was ordained in 1854 by the Presbytery of Butler. He did ministerial work in Iowa, Kansas, Nebraska, Maryland, Missouri and Pennsylvania, and in 1860 had charge of the Ninth Church, Cincinnati.



REV. GEORGE GORDON

Rev. George Gordon was born near the town of Washington, Washington County, Pennsylvania, January 8th, 1806. The old home is now within the present city limits of the city of Washington. His parents were Alexander Gordon and Eva Fisher. His father's father came to America from Scotland, where he belonged to the Gordon clan, a clan which stood high in social, political and religious circles. George Gordon did not turn his attention to study until he was a young man, but when he did undertake a college course he engaged in it with all of his might. He studied hard, progressed rapidly, making up two years of the course by hard and unceasing study, and graduated from Washington College in 1832. He was awarded the

first honors of his class for scholarship. He immediately commenced the study of theology, reciting to Dr. McConahay, the pastor of the Presbyterian Church, and president of the college. He completed his course of study at the Western Theological Seminary at Allegheny City, Pennsylvania, in 1835. He immediately settled as pastor of the Millersburg and Hopewell Presbyterian Churches, Holmes county, Ohio, where he remained about eight years. It was here that he became acquainted with David Thompson Finney, who, with his family, attended the Hopewell Church, and became an elder in that church. His home was a home for ministers, and Rev. Gordon soon found himself a welcome guest. He was married to Miss Ann Elizabeth Finney, the daughter, on the 2d of May, 1837, by Rev. A. Hanna.

After he left this charge he went to Frankfort, Beaver county, Pennsylvania. It was at the time he was pastor at this place that his brother, Joseph, was meeting with opposition in Ohio on account of his anti-slavery views and expressions. This brother finally withdrew from the Presbyterian Church on account of his views as to the sin of slavery, and he, with others, joined in forming the Free Presbyterian Church.

The object in forming this Church was to advocate the freedom of all men, and especially to protest against African slavery, as it existed in the United States. After two years of thoughtful consideration, Rev. George Gordon decided to transfer his church membership to the "Free Presbyterian Church," which he did about 1848. They believed slave-holding to be inherently wrong. They believed it to be man-stealing, which the old testament scriptures required to be punished with death. Holding these views, they both felt they ought to raise their voices in protest against it. Accordingly they sought the liberty afforded by a church in which they would be free to characterize this sin by such terms as they felt it deserved.

When the need of a college and a theological institution was felt, the Free Synod established the Iberia College, and urged Rev. George Gordon to its presidency, and at the same time to become the instructor of its divinity students. It was at Iberia that George Gordon, as he preferred to be called, did his great work. How great, eternity alone can tell.

It was when president of the Iberia college, in 1860, that the unfortunate circumstance occurred which led to his imprisonment in the Cleveland jail. The circumstances were as follows: A number of fugitive slaves from Kentucky found refuge and protection with the farmers near the town. They proved to be useful hands, and, by good behavior, commended themselves to the people of the neighborhood. After some time their whereabouts was discovered by their former masters. These masters came in a secret manner, accompanied by United States marshals, and attempted to capture and return the refugees to slavery. Some of them were seized and carried away. But the citizens, becoming aware of what was being done, rallied in large numbers and succeeded in rescuing some of them from the officers. This was regarded as resisting a United States officer, which, under the existing laws, was a penal offense. Rev. Mr. Gordon came to the rescuing party just after it had secured one of these slaves and held the officers captive. Then Mr. Gordon stepped forward and said: "While I do not approve of the acts of these men who claim to be United States marshals, I beg of you that you do not mistreat them in any way, for, if you do, some of us must suffer. You are young and loose-footed, and you can scatter and evade punishment. But I must stay here, and others must stay here, and we will be called to account for everything done here to-night." Then he walked away.

After this circumstance, Mr. Gordon gave himself up to the sheriff. This was before Lincoln was inaugurated President of the United States. He was indicted Dec. 7, 1860,

and was tried before the United States Court at Cleveland. Before the courts, as then constituted, an Abolitionist did not stand much chance for justice. He was found guilty, December 23, 1861, of resisting United States officers and violating the Fugitive Slave law, and sentenced to six months', and to pay a fine of 500.

When first incarcerated in the jail he was treated humanely, and given the privilege of the corridors of the jail. But another prisoner took advantage of him, donned Mr. Gordon's clothing, and made his escape. Mr. Gordon was blamed for effecting his escape. After this he was treated cruelly by the jailor. His wife, who had taken up her abode near by the jail in order that she might be near him, was reluctantly permitted to see him. He was put in a basement cell. The only light he had by day or night was a gas light. A counterfeiter by the name of Davenport was put in the same cell with him, in order to make his condition as uncomfortable as possible. In this dark and damp cell he contracted sciatic rheumatism, which caused him untold suffering, and finally caused his death. When in prison his friends in large numbers from Morrow, Holmes and Logan counties visited him. No one who ever knew him thought the less of him for being in prison for such a cause.

After three months' imprisonment, at the solicitation of friends, he was pardoned by President Lincoln and his fine remitted. He did not wish to accept pardon, for this implied guilt, which he would not admit. He wanted justification. At the urgent solicitation of friends, however, he was prevailed upon to accept the pardon. After his pardon he returned to Iberia and lived in what is known as the Burt property until 1867. A large number of his friends and citizens met at the home at the time of his return and he was given a royal welcome.

But he never was well. All was done that could be done to restore him to health, but he found relief from in-

tense suffering only in the use of opiates. In September, 1867, he went to his brother John, at Salem, Ohio. He had to be carried on the train and it was with sorrow that he parted from his old friends who had been faithful to him, never again to return to the scenes of his conflict. All that a brother's love could do for him was done, but on December 11, 1867, he passed to the life beyond the vale, and received a martyr's crown. He was permitted to live to see slavery abolished, liberty proclaimed throughout the land, and the nation a land of freedom. He saw civil rights bestowed upon the oppressed and liberty established.

On September 11, 1867, Mr. Gordon united with the Presbytery of Marion by certificate from Mahoning (Free Church.) He was sick at the time, and was never permitted to meet with this Presbytery. He was received with gladness and the sympathy of the Presbytery conveyed to him. He united with this Presbytery because the work for which the Free Presbyterian Church was organized had been accomplished, and he said he did not believe a separate organization should be maintained without some living issue.

The remains of Mr. Gordon were, at his own request, taken to Paint Valley, Holmes county, and buried in the graveyard attached to the Free Presbyterian Church. His desire to be buried there was because he supposed his wife would likewise wish to be interred in that place, since her friends were buried there. After the abolition of slavery, however, this church was abandoned, and the cemetery ceased to be used as a burying ground.

Mrs. Gordon died at Galion, Ohio, in 1896. On account of the abandonment and desolate condition of the place where Rev. Mr. Gordon was buried, she desired to be placed by the side of her sister in Blooming Grove Cemetery. The friends of Rev. and Mrs. Gordon became interested in their history, and in the spring of 1907, their bodies were exhumed and brought to Iberia, where they now lie side by side, in the center of the circle in that beautiful cemetery

surrounded by the remains of many old neighbors and friends who had faithfully assisted and suffered with them in the days of their conflict.

Rev. Mr. Gordon, at his trial, made practically no defense. When asked, however, after conviction, if he had any reasons to give why sentence should not be pronounced upon him, he addressed the court with a speech defending his course, which rivalled, in earnest eloquence, the last speech of Emmett, the Irish patriot. In closing, he said he believed his prison would be his grave; that he had no regret for his course, and that when he should be laid to rest he wished that there should be written on his monument these words: "Here lies the remains of one who, in life, was faithful to God's poor." At his grave now stands a humble stone on which these words are graven.

MINISTERS NOW LIVING WHO HAVE BEEN CONNECTED WITH MARION PRESBYTERY.

ROBERT WYLIE.

ROBERT WYLIE was born at Whitehall, Franklin Co., Ohio, Aug. 10, 1836. While yet a child his parents moved to Jacksontown, Licking Co., Ohio. Here he attended the public schools, and at an early age united with the Fairmount Presbyterian Church. He was elected elder of this congregation and served for some years in this capacity.

Having decided to study for the ministry, he entered Marietta College in January, 1861. In 1866 he entered Lane Seminary, at Cincinnati, and here continued his studies. During the summer of 1867 he supplied the Trenton Presbyterian Church, and the following year was called to assume the duties of pastor by this congregation. He was ordained by the Franklin Presbytery, Sept. 15, 1869.

He supplied the churches at Sunbury and Porter during the early part of his ministry at Trenton, but as the latter church soon required all of his attention, he was compelled to give up the work at the former churches, and devote his whole time to the Trenton congregation. At the 80th anniversary of the school, 1885, the Trustees of Marietta College conferred on Mr. Wylie the honorary degree of Master of Arts.

He continued his ministry at Trenton, with undiminished success, until 1888. At this time, having completed a pastorate of twenty years, he accepted a call to the church at Jersey City, Licking Co., Ohio. As has been the case at Trenton, his work at Jersey was rewarded with great success, and he remained there for a term of fourteen years, only consenting to give up the work when his failing health warned him that his active work in the ministry was near-

ing an end. Realizing that his strength was no longer equal to the task, he resigned his charge of the Jersey Church in 1902. The same year he was honorably retired by Zanesville Presbytery. He then moved to Granville, where he is still living (1908), his old age cheered by the pleasant memories of thirty-four years of active and faithful service in the Trenton and Jersey churches.

ASHAHEL CLARK CRIST.

Ashahel Clark Crist was born on April 19th, 1845, in Hocking county, Ohio, his father and mother having come there from Sullivan county, New York. In 1848, after having lived in Hocking county for about ten years, they moved to Union county, Ohio, where they settled in the forest and began clearing up a farm. In this work Mr. Crist assisted until he was about nineteen years of age, having during the time the advantages of a district school only, and that for only three or four months out of the year.

He served in the army as a member of the 136th regiment, in the summer of 1864, and in the fall of the same year entered the High School at Marysville, Ohio. He taught a district school for three months during the following winter.

In 1865, during the pastorate of Rev. A. E. Thompson, he united with the Presbyterian Church of Marysville, and in April of 1866, he was taken under the care of Marion Presbytery, (Old School). During the following summer he was employed by the Presbytery as a colporteur, and canvassed all that part of the Presbytery lying west of the Big Four railroad. In the following winter he again taught school for three months and also attended the Marysville high school.

In July, 1867, he entered Vermillion Institute at Hayesville, Ohio, and graduated there with the degree of A. B.



REV. A. C. CRIST

in October, 1870. He later received the degree of A. M. from Ohio Central College. During two years of the time, he was in attendance at Vermillion Institute, he was toutor in mathematics, defraying in this way a part of his expenses.

Immediately after graduating from Vermillion Institute he entered Western Theological Seminary, from which institution he was graduated in 1873. During his Junior vacation he taught a select school at Worthington, Pennsylvania, for five months. He was licensed at Liberty Church, Marion Presbytery, at the Spring meeting of 1872, and during the following summer supplied the Brown, Kingston and Porter churches. He was married to Lavina H. Pocock, August 21st, 1872.

Immediately upon his graduation from the seminary he took charge of the Brown, Kingston and Porter churches, living at Eden. After continuing as supply for these churches for two years, he dropped Kingston and Porter, and supplied Brown and Berlin until June, 1876. While he was serving Berlin, the church was rebuilt. He also supplied Ashley in the evening for three months in the winter of 1875. He was ordained at Trenton Church, April 23rd, 1874. During a considerable portion of the time while he was at Eden, he supplemented his salary by teaching a select school.

In the spring of 1876 he was elected Professor of Language in Ohio Central College at Iberia, Ohio, to which place he removed on the 15th of August following. In the spring of 1877, he took charge of the Presbyterian Church of Iberia, though continuing his work in the school, and the relation lasted for twelve years. About five years of this time he supplied the Caledonia Church in the afternoon.

The pastoral relation at Iberia was dissolved in the last week of February, 1889, and he at once took charge of the church at Ostrander, being installed there the first week in

March. While at Ostrander he also supplied the churches of Providence and Jerome. This relation continued until September 15th, 1897, when it was dissolved, Mr. Crist shortly afterwards removing to Delaware, Ohio, where he has since resided, and where his time has been largely occupied in supplying the vacant churches of the Presbytery.

Two children were born to Mr. and Mrs. Crist, both while they resided at Eden. Bessie, a bright and lovely girl, died December 10th, 1894, in the twenty-first year of her age. Henry Wickliff graduated from the University of Wooster in 1897, was admitted to the bar in 1900, and has since been engaged in the practice of law in Delaware, Ohio, and is the present representative from Delaware county in the Ohio Legislature.

The following is a brief synopsis of the work accomplished by Mr. Crist since he was first taken under the care of the Presbytery:

He has instructed five hundred and twenty-nine students for an average of one year each, and was for four years a county examiner of teachers in Morrow county, O. Twelve of his students have entered the ministry, not all of them, however, in the Presbyterian Church.

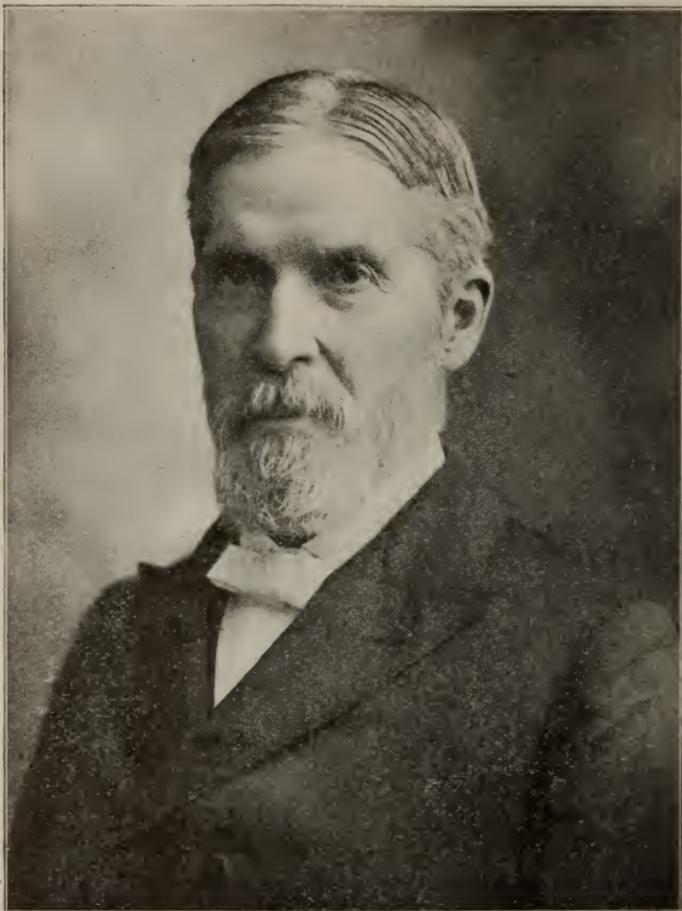
-He has received into the churches over which he has ministered, four hundred and five members; has conducted four hundred and fifty-four funerals, married one hundred and forty-eight couples, and ordained ten elders. He has sold 2700 volumes of the Board's publications, has sent to thee various Boards of the Church \$9430.47, including legacies which he has secured. He has been a delegate to the General Assembly three times: Saratoga in 1879, Omaha in 1887, and Saratoga in 1895. All of his work has been among the smaller Churches of the Presbytery. Mr. Crist has never been connected with any Presbytery only Marion.

ABRAM DEHART HAWN.

Was the youngest son of Daniel and Elizabeth Hawn. He was born in Union county, Pennsylvania; when eight years old, his parents settled in the town of Lewisburg, in the same county. He there obtained his early education in the public schools and at the academy. By personal efforts in teaching, and manual labor, he was enabled to complete his college course in the University of Lewisburg, now Bucknell University, in the year 1859. Having studied theology under private instruction, he was licensed by the Presbytery of Huntingdon, June, 1859, and entered directly upon Home Missionary work in the coal regions of Shamokin, Pa., and adjoining localities. He remained in this field till the Shamokin First Church became self-supporting. He was ordained by the Presbytery of Northumberland, November 17, 1859, and six years after was installed pastor of the Shamokin Church for all his time. In 1867 he was called to Williamsport, Pa., where he served the Lycoming Church until the organization of the Third Church, when he became its first pastor. In August, 1872, the Second Church, of Zanesville, Ohio, extended a call to him, and he remained as its pastor until the close of the year 1878, when, upon invitation of the First Church, of Delaware, Ohio, he entered upon a pastorate there, which continued until 1902. Having then reached the three score and ten limit, he resigned, and was elected pastor emeritus, with a modest annuity for life. Since then he has served such of the smaller churches of the Presbytery of Marion as occasion seemed to require.

In September, 1862, he was married to Miss Ettie Ritz, of Lewistown, Pa., who died at Zanesville, O., January 13, 1876. In January, 1881, he was united in marriage to Miss Clara Musser, of Lewisburg, Pa.

His Alma Mater, Bucknell University, in 1883, conferred upon him the honorary degree of Doctor of Divinity.



REV. ABRAM D. HAWN, D. D.

At the meeting of the Synod of Ohio, 1884, in the First Church of Cincinnati, he was elected and served as Moderator of that body. As a Delegate from the General Assembly of the Presbyterian Church of the U. S. A., he attended the "Sixth General Council of the Alliance of the Reformed Churches of the Presbyterian Faith in the World," which met in Glasgow, Scotland, June, 1896. After which he made a tour through parts of Great Britain and the Continent.

He represented his Presbytery at the great Re-union Assembly of 1869, which met first in New York, and finished its work in Pittsburg; also at Springfield, Ill., in 1882; at Saratoga Springs in 1890; at Winona Lake, Indiana, in 1898 and 1905. He is awaiting life's closing scenes on earth among the very kind friends of his home in Delaware, O.

REV. MILTON W. BROWN.

Rev. Milton W. Brown was born May 20th, 1821, in Wayne county, Ohio, on a farm adjoining the little village of Old Edenburg, now called Applecreek, and was the oldest in a family of thirteen children. The home in which he was raised was considered a fine mansion in its day and still stands as a monument to the lavish hospitality which was everywhere exercised in pioneer days. Historical sketches speaking of the fine wood panelling in the old Brown homestead speak of it as an ornament fit for any home in the state. To this home Milton's parents removed from their primitive log cabin while he was a lad five years old.

Milton and his sisters first attended the district school where their father taught for many years during the winter, devoting the other months of the year to the management of his farm. Later they completed a course in an academy in Applecreek of which their father was a trus-



REV. M. W. BROWN

tee. Milton helped his father on the farm until he himself began to teach. While he was yet in his teens, however, he was overtaken by a severe illness from which he had small hopes of recovery. Being an earnest Christian he made a solemn vow to God that if he raised him up from his bed of sickness he would devote his life to the work of the Master. Upon his restoration to health he taught school in Kentucky where he had charge of an academy and whereby he earned enough money to take him to Jefferson College, Pa., now known as Washington and Jefferson, from which institution he graduated in June, 1848. He then taught in Ligonier Academy for several terms, thereby earning sufficient money to take him to the

Theological Seminary at Allegheny, Pa. He graduated from this institution in 1851 and was licensed to preach the same year by the Presbytery of Coshocton, later consolidated with the Presbytery of Wooster. The same year he began his work as pastor at Hopewell and Nashville where he remained for twelve years. He was again prostrated with sickness and offered his resignation which the churches refused to accept. His sickness having lasted for several years, he asked Presbytery to release him which it did without the consent of the churches, they being loath to let him go.

It was during this pastorate that he married Miss Sarah Finney, a member of one of his congregations, and related to a large number of the other members. Her ancestors, Jonathan Butler and Mr. Morgan with their relatives moved from Virginia in 1808 and settled near Hopewell at the Big Springs to escape the evils of slavery and to give them their freedom. They built a block house at the Big Springs. Jonathan Butler's three story brick mansion is standing yet and is situated on the road from Wooster to Millersburg and owned by the Bushey's. Miss Finney's grandfather, Judge David Thompson Finney, had also come to Ohio in 1812 to escape the evils of slavery, for his father, Col. Finney, owned scores of slaves. The home built by David Finney, Jr., Miss Sarah Finney's father, and where she was raised and in which she was later married to her young pastor, still stands and was regarded as a fine mansion in its day.

In 1871 Mr. Brown became pastor of the Mt. Eaton Church. During his pastorate here his oldest son, Edwin Finney Brown, graduated at Wooster University and Union Theological Seminary, and his three daughters, Mary, Louisa and Alice, attended college at Wooster. In 1879 he removed with his family to Delaware, Ohio, and supplied the Ostrander church and the Stone Church for eight years.. During this time his youngest son, Milton W. Brown, Jr.,

graduated at the Ohio Wesleyan University and Lane Theological Seminary, Cincinnati, and his daughter Nellie graduated at Boston. His daughters Fannie and Ida attended the Ohio Wesleyan University at Delaware. One other daughter, Emma, died in infancy.

Father Brown has reached his eighty-seventh birthday and finds many things in life for which he returns gratitude to the Everlasting Father.



REV. GEORGE S. RICE

Rev. George S. Rice was born in the County of Westmoreland, State of Pennsylvania, and is now 75 years old. His father moved from Pennsylvania to Poland, Ohio, when he was a young child. He graduated at Jefferson

College, Cannonsburg, Pa., in the year 1850. He taught in the Poland Academy for one year, the Rev. I. Coon being Principal, and then took charge of the school and remained in charge for two years. Mr. Rice was married to Miss Elizabeth M. Elder in 1852, April 1st, at Agusta, Kentucky, when she was teaching in the Ladies' Seminary. After her marriage she assisted in the school at Poland for two years.

Mr. Rice graduated from the Theological Seminary at Allegheny in 1857 and after a short time spent as a teacher in the Indian School near the village of Highland, Kansas, he took charge of the University of Highland, Kansas, where he remained until failing health compelled him to resign.

At the opening of the Civil War Mr. Rice took charge of the church of Iberia, Ohio, successor to J. B. Blayne who had been there as pastor for 20 years. He remained at Iberia until the close of the war. He and Mrs. Rice buried their three children at this place and Mrs. Rice was unwilling to remain there longer after the death of her three boys. With the exception of this bereavement their sojourn at Iberia was quite pleasant.

The next place to which Mr. Rice was called was Hubbard, Ohio, where he remained about six years. After a short sojourn at Poland, O., he was called to the churches of Slippery Rock and Newport, Lawrence County, Pa. He remained there 15 years, but the failing of Mrs. Rice's health and his own break-down necessitated removal. Their next residence was in Bellevue, Pa., where they remained for a year; but Mr. Rice's health requiring a change to a milder climate they went to Florida where Mr. Rice took charge of the churches of Sorrento and Seneca,—Presbytery of South Florida. Mr. and Mrs. Rice remained in this South-land for nearly four years and Mrs. Rice was much improved in health. In the summer of 1893 they moved to Tacoma, Washington, where their

son was in business and have made their home there since that time. Mrs. Rice died July 26th, 1904. Mr. Rice lives with his son and elder daughter in Tacoma,—the younger daughter, Mrs. Geo. Campbell, lives in Bellevue, Pa. During his stay in this city Mr. Rice has supplied several churches during brief periods while they were looking for permanent pastors.



REV. W. S. EAGLESON

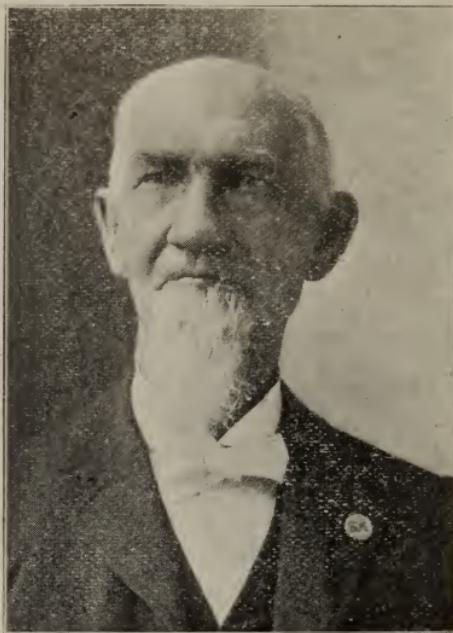
Rev. William Stuart Eagleson was born in Washington County, Pa., and grew to manhood in Upper Buffalo Presbyterian Church, of which his father, Rev. John Eagleson, D. D., was pastor for 39 years. He graduated at Washington and Jefferson College in 1860, prior to the union of the two schools. He studied theology at the Western Theological Seminary at Allegheny City.

For eleven years and a half he was pastor of the church at Fredericktown, Knox county, O. He left Fredericktown to take charge of the church of Applecreek in the bounds of the Presbytery of Wooster where he remained sixteen months. The church at Mt. Gilead, O., Presbytery of Marion, having renewed the call which they had made two years previous, Mr. Eagleson accepted it and on the first Sabbath of May, 1876, began his regular ministry in that church, a relation which continued for almost seventeen years. When he left the church in 1892 it was more firmly established and better equipped for work, as, during his pastorate, a new and commodious house of worship had been erected, which was dedicated June 7th, 1884, and the church in other respects was united and prosperous.

During Mr. Eagleson's connection with Marion Presbytery he was an active member in the transaction of its business and for the period of fourteen years filled the office of Stated Clerk.

Mr. Eagleson married Clarissa E. Pentecost of West Middletown, Pa., and their family consists of four sons and one daughter.

After leaving Mt. Gilead Mr. Eagleson removed to Columbus, O., where he engaged in educational work, and was Superintendent of the Ohio State School for the Deaf. He was also Superintendent of the Associated Charities of the city and is still prominently identified with various charities of the city through membership on their boards of trustees and managers. He is one of the best known men of Columbus because of his active connection with the charitable work of the city.



REV. J. L. LOWER, D. D.

Joseph Leaney Lower D. D., was born in Williamsburg, Blair County, Pa., July 14th, 1829. He was received as a candidate for the ministry in the Presbytery of Huntingdon about 1847. He studied at home for about two years, and in Milnwood Academy at Shade Gap, Pa. He also studied about two years with Rev. James Y. McGinnes. He entered the Sophomore class at Jefferson College, Cannonsburg, Pa., September, 1852, and graduated in April, 1856, with the degree of A. B. He lost the Junior year with typhoid fever. He entered Princeton Theological Seminary in September, 1856, and graduated in April, 1859. He was licensed by Huntingdon Presbytery at Huntingdon,

Pa., in April, 1859, and received a call to the Presbyterian churches of Crown Point and Salem, Ind., in the Presbytery of Lake, now Logansport. He was ordained and installed pastor over these churches, December 22nd, 1859. In 1865 he was called to the Presbyterian Church of Upper Sandusky, Ohio, in the Presbytery of Bellefontaine. While there a brick church was built at a cost of \$12,000. In 1867 he was called to be the financial agent for Wooster University and worked for an endowment in the Presbytery of Marion with headquarters at Delaware, Ohio. On account of the debt on the defunct Delaware Female College he found subscriptions for Wooster University were hard to obtain. Owing largely to this obstacle, he was willing to accept a call to the First Presbyterian Church of Delaware, Ohio, in 1867, which church he supplied until April, 1868, when he received a call to the churches of Kingston and Brown and was installed as pastor over them. It was during his residence at Delaware that his four year old son, Wallace Chase, died. In 1872 Dr. Lower was called to the Presbyterian Church of Union City, Ind. In 1874 he was called to De Graff, Ohio, in Bellefontaine Presbytery and was pastor elect there until 1876, when he received a call to Turtle Creek Presbyterian Church in the Presbytery of Lima. In 1877 he took charge of Thornton and Verona Presbyterian Churches in the Presbytery of Hastings, Neb. During the time he was ministering to these churches he lived in Harvard where he organized a church and erected a chapel. In 1883 he became Financial Secretary of Hastings College, relinquishing this work to become pastor of the Presbyterian churches of Kenesaw and Hartwell, from which charges he again returned to the churches of Thornton and Verona in 1886. He was called to Akron, Colorado, Presbytery of Denver, in 1887, at which place a frame church was built, worth \$1800. In 1891 he was called to Valverde, a suburb of Denver, and organized a church; and from there he was

called, in 1894, to Delta, Colorado, Presbytery of Gunnison, where was built a manse worth \$1800. From there he went to Ridgway, Colo., in 1897, and organized a church there. He broke down with nervous debility in 1901, on account of the high altitude—7,000 feet—and did not preach regularly for six years, and was honorably retired by the Presbytery of Gunnison in 1902. Upon regaining his health he was called, in 1907, to Arvada Presbyterian Church, Presbytery of Denver, where his work has been very successful and where he still remains in active service.

Dr. Lower received the degree of A. M. from Jefferson College in 1866 and of D. D. from Richmond College in 1897. He married Miss Susan Thurlow Chase of West Newburg, Mass., and they have had five children, of whom three sons are still living and have families.

REV. W. F. CELLARS.

Was born December 20th, 1841, in Delaware County, Ohio. His fathers,—as far back as they can now be traced, were Elders in the Presbyterian Church. He was reared “after the Strictest Sect.” He united with the Liberty Church, Presbytery of Marion, at the age of fourteen, under the pastoral care of Rev. David McCarter. In August, 1860, he entered Mt. Pleasant Academy at Kingston, Ross County, Ohio, where he remained fourteen months. He taught a few months in a country school in Pickaway County, and on Feb. 12th, 1862, enlisted as a private in Captain G. H. Purdy’s Company (I) of the 82nd Ohio Vol. Infantry; participating in the Grand Review at Washington; was mustered out at Louisville, Ky., and served to the end of the war, discharged at Columbus, Ohio, July 29th, 1865.

After two years spent on the farm, he entered the O. W. U. in Sept. 1867. Went to Vermillion Institute in 1868, and received the A. B. Degree in March, 1870. He also re-

ceived the Degree of M. A. from the O. W. U. Sept. 1870, he entered the Theological Seminary of the Northwest, (now McCormick) was licensed by the Presbytery of Marion in April, 1871; graduated from the Seminary in May, 1872; married in Chicago, September 24th, 1872, to Miss Catherine Jane Corlett; ordained and installed at Plymouth, Ill., in February, 1873, and remained five years. Served the church at Manitowac, Wis., three years; Berlin Church (this Presbytery) nearly two years, when he resigned, and took a Post Graduate course in Auburn Theological Seminary. He spent the winter of 1883-4 in Prospect, Marion County, ministering to the Prospect and Radnor (Delhi) Churches, and July 1st, 1884, removed to Mt. Clemmens, Mich., serving the Church there until April 1st, 1890, when he removed to Rushville, Ill., Presbytery of Schuyler. Two years he served the Church of Rushville, when he removed to Delaware, and as Stated Supply, served the Group of Churches—Liberty, Berlin and West Berlin, until Sept. 10th, 1895. His labors in this field closing with the Fall meeting of Presbytery. Pastor of the Chesterville Church about five years. Dismissed to Athens Presbytery and is now pastor of Amesville and New Plymouth Churches.

WELLING EVAN THOMAS.

Was born at Orwell, Bradford County, Pennsylvania, January 25th, 1852, being the third child and only son of Reverend Thomas Thomas and Mary Evans Thomas.

His boyhood was spent chiefly on a farm in Susquehanna County, Pennsylvania, where his father lived while supplying various country churches.

His early education was received in the common schools and the Le Raysville Academy. In the fall of 1869 he entered the Delaware Literary Institute, at Franklin,



REV. W. E. THOMAS

New York, where he spent five terms preparing for college. He entered Lafayette College in the fall of 1871, and was graduated with honors in 1875, being the Latin Salutatorian of his class. The next year was devoted to teaching in New Windsor College, Maryland, where he was Principal of the Academical Department.

In the fall of 1876, he entered Union Theological Seminary, New York; but for the sake of his health, removed to Princeton Theological Seminary the next year, where he completed his theological course, and was graduated in 1879.

He was licensed by the Presbytery of Lackawanna in May, 1878, and ordained by the Presbytery of Marion, Oc-

tober 9th, 1879. On the same day he was installed pastor of the church of Ashley, and on the following day, pastor of Brown Church. He served Brown Church five years, and Ashley four years, having been released from the latter in order to supply the Kingston Church during the last year of his pastorate at Brown.

In the fall of 1884 he accepted a call from the Marion Church, and was installed there October 8th, the same year.

Through his efforts, the Marion Church erected a new house of worship at a cost of about \$50,000. Corner-stone laid October 17th, 1893. Church dedicated Nov. 29th, 1896.

This church was blessed with a notable revival in the spring of 1894, which resulted in the addition of nearly one hundred members.

Mr. Thomas has served the Presbytery of Marion as stated clerk from April, 1893 to 1901, and was chairman of the Home Mission Committee from 1886 to September, 1895.

He married Emma W., second daughter of Reverend Stephen Matoon, D. D., at Charlotte, N. C., December 20th, 1881. Two daughters, one now deceased, and four sons have been born to them.

He was Commissioner to General Assembly Saratoga, 1883; Washington, 1893; Philadelphia, 1901; Columbus, 1907; the last from Northumberland Presbytery. Stated Clerk Marion Presbytery about nine years, 1892-1901. Pastor First Church, Marion, Oct., 1894-July 31, 1901. Pastor Lewisburg, Pa., First Church, Oct., 1901-—

Degree of D. D. from University of Wooster, June, 1901.



REV. M. M. LAWSON

Was born at Hillsboro, O., 1844, was raised on a farm near Danville, Ind. Served three years as a soldier in the war for the Union, is a graduate of Wabash College and Lane Theological Seminary. Began to supply Kingston Center Church April, 1875. Married Katherine Darrah, daughter of Rev. James A. Darrah, Dec. 1875, was ordained by Marion Presbytery, April, 1876. After his ordination he supplied Kingston and Eden Churches jointly, nine months and Milford Center singly 15 months.

After moving from this Presbytery he has been occupied as follows: Pastor at St. Marys, O., four years,

being Stated Clerk of Lima Presbytery; pastor at Osian, Ind., nine years, being Stated Clerk and Chairman of Home Mission Committee in Fort Wayne Presbytery; Supply at Lima, Ind., five years; Supply of "Olive Street," Indianapolis, seven years; Supply at Crawfordsville, Ind., three years and one year at Nashville, Ark., where he still has promise of continued usefulness.

During these 33 years in the ministry more than 400 persons were led to a Christian life without the aid of an evangelist; two new houses of worship were erected; three dying churches were resuscitated. He has been active in affairs outside of the church; was one of the five men who incorporated Winona at Warsaw, Ind. He is now developing a fruit farm near Nashville, Ark.

He has not been out of the pulpit two Sabbaths at any one time in his ministry. His wife who began with him at Kingston Center, goes with him to share in the new work south. They have three sons and one daughter living.

REV. CHARLES McLEAN FRASER.

Charles McLean Fraser, son of John and Margaret (Ogilvie) Fraser, was born near Wellsville, Ohio, February 25th, 1854. Both parents were of American birth, but of Scotch Ancestry from Aberdeen, Scotland. He entered Washington and Jefferson College in 1873, was graduated 1878. He took a full course in the Western Theological Seminary and was ordained as a Home Missionary by the Presbytery of Steubenville, April 28th, 1881. From 1881 to 1884 he labored as a Missionary at Nephi, Utah, had charge of school works in Juab County, was postmaster at Nephi, the county seat for one year, until he trained a loyal American youth and had him appointed in his place. For three years, 1884 to 1887, pastor of the Presbyterian Church of Manor, Pa. From 1887 to 1893, pastor of the

church at Forest, Ohio. From 1893 to 1899 pastor of the Presbyterian Church of Mt. Gilead, Ohio. From 1899 to 1903 at Jeannette, Pa. In December, 1903, he was called to his present charge, The Presbyterian Church of Alpena, Michigan.

He was married May 12th, 1881, to Miss Lillie Ruple, of Washington, Pa. Their first two children, Charles and Belle, died in their youth. Three are spared to them. Hazel Irene, now in her junior year at Alma College, Michigan, Paul Ruple and Donald in the public schools of Alpena.

ALEXANDER MILLER.

Received, licentiated from Grand Isle Congregational Association, Vt., April 10th, 1856. Ordained as an Evangelist and became chaplain of an Ohio Regiment.

THOMAS E. LEWIS.

Born June 29th, 1856, at Pomeroy, Ohio. Graduate Marietta College 1881. Lane Seminary 1884. Ordained and installed pastor at Chesterville Dec. 29th, 1885. Dismissed to Congregational Association 1890.

JOHN P. LLOYD.

Born at Chillicothe, Ohio, March 22nd, 1814. Received from Richland Presbytery. Pastor at Galion and Crestline. Set off to Bellefontaine Presbytery at the Reunion. Died at Fort Wayne, Ind., March 6th, in his 82nd year.

CALVIN W. MATEER.

Ordained as a Foreign Missionary by Presbytery and dismissed to Shantung Pres. 1863. Received by Presbytery 1862. Supplied Kingston Church 1862. Has done a great work in China.



REV. N. A. SHEDD

Nelson Ambrose Shedd, the son of Charles and Caroline E. Shedd, was born at Mt. Gilead, O., June 10th, 1857. He remained in Mt. Gilead until he was twenty-one years old. About four years of this time he was a clerk in the Hardware store of Wm. Hall. In the fall of 1878 he went to Marietta, Ohio, and entered the Academy of Marietta College as a candidate for the ministry. One year from that time he entered the college and was taken under the care of Marion Presbytery as a student for the ministry. He was graduated from Marietta in 1883. In the fall of 1883 he went to Lane Seminary, Cincinnati, O. He was graduated from there May 6th, 1886. At the Spring meet-

ing of Marion Presbytery at Mt. Gilead, O., in 1885, he was licensed to preach the gospel. Upon leaving the Seminary he accepted the call of the churches of Amesville and New England of Athens Presbytery and made his home at Amesville, Athens County, O.

At this place he was ordained on June 16th, 1886. He continued pastor there until health considerations compelled him to leave it in the spring of 1889. From May 1st, 1889, to March 1st, 1891, he did missionary work under the First Presbyterian Church of Walnut Hills, Cincinnati, O. From March 1st, 1891, to Jan: 1st, 1897, he was pastor at Richwood, O., about a year of this time he was pastor also at Prospect and all the time he was Stated Supply at York. From Jan. 1st, 1897, to Dec. 1st, 1902, he was pastor at Plain City, O. At the latter date he closed his work in Ohio. For about 12 years he had worked over ground where many years before his grandfather had labored. Richwood was in debt for a parsonage when he went there. He left the church nearly out of debt and stronger than when he became its pastor. At Plain City he lived during the time that the church raised about \$5,000 to clear a debt on the church building and to make much needed repairs in both church and parsonage.

He left the church stronger in every way than he found it. From Dec. 1st, 1902, to May 1st, 1905, he was pastor of First Avenue Presbyterian Church, Evansville, Ind.

From May 1st, 1905, to the present time (May, 1908), he has been pastor at Olathe, Kansas.

On May 13th, 1886, he was united in marriage to Mary C. Porter, the daughter of Joseph Clark Porter, for many years one of Marion Presbytery's reliable Elders, and a member of Kilbourne Church. To this family has been born three children, one son and two daughters, Helen Porter, Chas, Clark and Olive Lucretia.

THOMAS J. McCLELLAND.

Born 1844 at Venice. Graduate W. Theological Seminary and Miami University. Licentiate from Pittsburg Presbytery. Ordained and installed pastor at Chesterville 1872. Dismissed to Dayton Presbytery, 1880. Supply Pleasant Run, Camden, New Paris, Ebenezer, Fletcher, Knights-town, Ind., and again Chesterville, Ohio, and supply there 1908.

EMANUEL SHULTZ.

Born at Delaware, Ohio, studied at McCormick Theological Seminary. Ordained by Heidleberg Classis. Pastor Tiffin, O., 1870-75. City Missionary New York and Cincinnati. Was received April 10th, 1889, from Presbytery of Cincinnati. Supplied, for a short time, the church of MILFORD Center. Supplied Berlin 1889-1890. Dismissed Oct. 9th, 1890, to Presbytery of Central Dakota. Received by Columbus Presbytery and home is there.

E. D. KELSEY.

Received Sept. 7th, 1889, from Presbytery of Long Island. Supplied Pisgah and Salem, 1890. Dismissed April 10th, 1895, to New Haven East Association of Congregational Churches.

JOHN TENNEY.

Was received from the Presbytery of Milwaukee Dec. 20th, 1897. Was pastor of church at Richwood, and pastor elect of York 1888 and 1889. Was dismissed to the Presbytery of Maumee April 10th, 1890. Now at Broken Arrow, Indian Territory.

W. D. WALLACE.

The subject of this sketch was born of Christian parentage July 29th, 1846, near Rural Dale, Muskingum Co., Ohio. His father being a farmer, he followed the same occupation for twenty-one years. His early education was received at a district school, where he attended three or four months in the winter, devoting his time for the remainder of the year to the farm.

In early life he received impressions which turned his attention to the ministry; and while he was not able to enter upon a preparation for the sacred office, yet he never lost sight of it amidst the labors of farm life.

He united with the church of Duncan's Falls, eight miles distant, Oct. 26th, 1867, under the pastorate of Rev. Henry Fulton, now of Nelsonville, Ohio. Some Presbyterian element moving into the community, another Presbyterian Church was organized in a village one mile and a half distant. Here he began teaching in the Sabbath School, which has been kept up with but little intermission until the present.

Through the winter of 1868 and 1869 and the summer of 1869 he taught a district school, and thus obtained the means to enter college and begin the work preparatory to the ministry.

In Sept., 1869, he entered Muskingum College and took the classical course, graduating in June 1873. In Sept. of the same year he entered the Western Theological Seminary in Allegheny City, Pa., where he spent three years. He was licensed by the Zanesville Presbytery in April, 1875. Having finished the Seminary work, he took charge of the Jefferson and West Carlisle Churches in Coshocton Co., Ohio. In the spring of 1877 he was called to the Jefferson Church, remaining with the church more than eleven years. In connection with Jefferson, he supplied West Carlisle two years and then accepted a call to Keene in

connection with Jefferson, which relation continued until the dissolution of the pastoral relation with Jefferson.

At the close of service in this field he began labors with the Central College and Mifflin Churches, in Columbus Presbytery, where he remained five years and a half, when he entered upon his work at Trenton in April, 1892-99. On June 7th, 1881, he was united in marriage with Miss Margaret M. Elder, of Coshocton, Ohio. There have been born to them four children, three daughters and one son. March 19th, 1906, Mrs. Wallace died.

Supplied Liberty and Berlin 1900-'03. Moved to Wooster so that his family could have the advantages of the schools there and he continues to preach as opportunity affords.

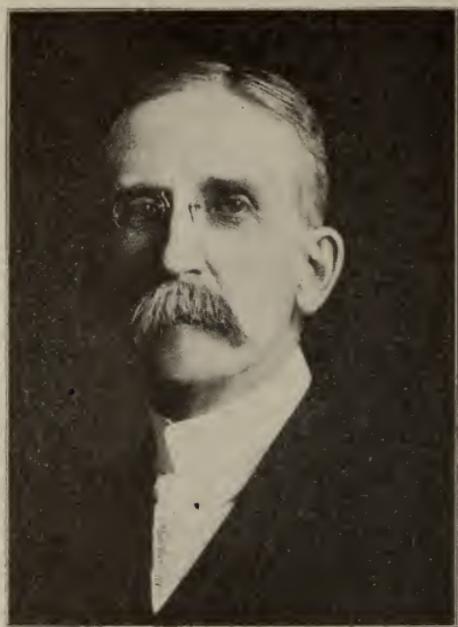
WILLIAM MELANCTHON POCOCK.

Was born near Hayesville, Ashland Co., Ohio, March 17th, 1850. His father was a farmer and was for many years an elder in the Presbyterian Church of that place.

When the subject of this sketch was fourteen years of age, the family moved to the village of Hayesville, which was then the seat of Vermillion Institute. Several years were spent in that institution. He entered the University of Wooster in 1872 and graduated in 1874. He studied theology at Union Theological Seminary, graduating in 1877.

He was married September 13th, 1877, to Miss Laura Semple, daughter of Rev. P. M. Semple, of Wooster, O.

He was licensed and ordained by the Presbytery of Wooster, May 14th, 1877, and two weeks later went to take charge of the Presbyterian Church of El Dorado, Kansas. After serving that church for three years as stated supply, he received a call to the pastorate of the church, but declined it and accepted a call to the churches of Waverly and Rock Creek, in the same Presbytery. After serving these churches for four years, the Waverly Church requir-



REV. W. M. POCOCK

ed all his time. After a ten years' pastorate at Waverly, he resigned to accept a call to the church at Clinton, Mo. A successful pastorate of nearly five years at Clinton was interrupted by failing health. In January, 1895, he offered his resignation and spent the remainder of the winter in the south. The congregation refused to act on his resignation until it was renewed the following spring.

A history of the Presbytery of Kansas City, published in 1901, contains some account of his work in that Presbytery, from which we quote the following: "Among the more recent ex-members of this Presbytery few have taken so high a place in its councils as Mr. Pocock, who, for five years was pastor of the church at Clinton. Coming

in the prime of life he soon made his influence quite but effectively felt for good in many ways. His experience in the Home Mission field in Kansas led to his being given a place almost immediately upon the Home Mission Committee of this Presbytery, and, not long afterwards, its chairmanship, which he retained as long as he was connected actively with the Presbytery. He was also elected Moderator sooner than is usual after becoming a member of the body, and later a commissioner to the General Assembly. It was therefore with much regret that he was missed from the work he loved and in which he was so useful. Owing to continued and serious ill-health he was compelled to resign his charge and seek recuperation in a milder climate. He did not remove his membership from this Presbytery until upon the recovery of his health he accepted a charge in Ohio..”

In October, 1895, he removed to Mansfield, Ohio, and did supply work until his health was fully restored. In April, 1897, he accepted a call to the Presbyterian Church of Iberia, Ohio, and was pastor 1897-1903. He was pastor at Seven Mile, Dayton Presbytery, Jan., 1904 to July 31st, 1908. August 1st, 1908, he removed to Michigan, and became pastor of the Blissfield Church in the Presbytery of Monroe.

JAMES HICKLING.

Born in Hempnall, Norfolk, England. Educated at Saxlingham. Came to America April 2nd, 1871. Graduate of Western Theological Seminary 1881. Licensed by Washington Presbytery 1880. Ordained by Clarion Presbytery, Pa., and installed over the churches of Tionesta, Tylersburg and Scotch Hill. Relation dissolved 1888. Supplied Hadley, Georgetown and Fairfield, 1888 to 1890. Supplied Dresden and Muskingum, Zanesville Presbytery 1890-1895. Received by Marion Presbytery April 15th, 1896. Stated Supply Liberty, Berlin and West Berlin to 1900. Now at Raymond, Ill, 1908.



REV. J. S. REVENAUGH

Born in Muskingum County, Ohio, Aug. 11th, 1858. Graduated Muskingum College 1883—at Lane Seminary 1886. Licensed by Zanesville Presbytery 1885, and ordained by same Presbytery at Muskingum Church, 1887. Pastor at Noblesville, Ind., 1887-1889. Liberty, Ind., 1889-1897. Installed pastor at Marysville, Ohio, Jan. 11th, 1897-'04. Married to Miss Tilla Shelhart, West Salem, Ohio, Sept. 7th, 1887. Spent one year at Wooster and is now pastor of the First Church of Mount Vernon, Ohio. When at Marysville a new church was built, costing \$30,000.

FREDERICK N. MACMILLIN.

Was born Oct. 14th, 1872, at Mt. Gilead, Ohio. Son of Rev. Milton McMillin. United with the Presbyterian Church of Mt. Gilead, Ohio, 1885. Graduated Wooster University June, 1895. Entered McCormick Seminary, 1895. Licensed by Marion Presbytery April 14th, 1897, at Delaware, Ohio. Has had a successful ministry and is pastor of Memorial Church, Dayton, Ohio.

HORACE S. SNODGRASS.

From Little Mill Creek. Son of Dr. James M. Snodgrass, elder in the church, and grandson of Rev. James Snodgrass and of Rev. James Robinson. Graduated Washington College, 1865. Studied at Western Theological Seminary. Licensed by Marion Presbytery, 1866. Preached in Richland and Cardington. Ordained by Columbus Presbytery, 1868. Pastor Lancaster, O., Oskaloosa, Ia., Sigourney, Ia., Stated Supply Stockton, Cal., in 1882. Also preached in Ashley and Ostrander in 1873. Now living 1908 at Monteray, California.

EDWIN STANTON EVANS.

Son of Rev. B. D. and Sarah Parrott Evans was born in Union County, Ohio, April 16th, 1866. He graduated at Wooster University in 1889 and at McCormick Theological Seminary in 1892.

As a licentiate of Marion Presbytery he labored one year in the Pisgah Church and the Salem Church. In Oct. 1903 he went to Parkeston, S. D., where he was ordained May 5th, 1904. There he labored for four years, and at Dell Rapids in the same state one year. Thence he came to White Lake, S. D., where he ministered for two and a half years to that church.

With a country congregation ten miles distant he has maintained services ten years and still continues to do so.

CHARLES WOOD.

Born 1885, ordained 1870. Received from Bellefontaine Presbytery, 1875. Supply York, 1875 and 1876. His health failed when engaged in revival at York—has been an invalid ever since. Was dismissed to Bellefontaine Presbytery. Living at Urbana, Ohio.

ISAAC N. THOMAS.

Was born in 1847. Graduated in Western Theological Seminary. Licensed by Allegheny Presbytery in 1876. Ordained by Marion Presbytery in 1878. Stated Supply at Cardington 1878-'80. Plain City, Jerome and Providence 1880-'83. Dismissed to Columbus Presbytery in 1880. Supplied Ottawa and Tipton, Ind. Mr. Thomas is now living at Lima, Ohio.

JOHN WILLIAM WILSON.

Born at West Columbia, W. Va. Graduated Blackburn University, 1882, and Lane Theological Seminary 1884. Licensed June 1883. Ordained Sept. 1884 by Alton Presbytery. Pastorates: Waverly and Piketon, O., 1884-'85; Rush Creek, Bethel and Bremen, O., 1886-1897; Weston, O., 1897-1903; Richwood 1903-1904; Iberia 6 months; Mingo Junction, O., 1905.

EDGAR J. PEACOCK.

Born, May 20th, 1858, at Corunna, Siawassee Co., Michigan. Parents were members of the Baptist Church. Attended the public schools of native town until 1878. Afterwards employed in a printing office. Married January 4th, 1883, to Miss Jennie Lewis, of Perry, Michigan. In 1884

formed a partnership and established "The Independent," a county newspaper, published at Corunna, Michigan, and continued as editor thereof for nearly four years. From January 1889 to May 1890 was part owner and editor of the "Corunna Journal," selling my interest therein to devote my whole time to the Gospel ministry, which I had felt called of God to enter. In September, 1889, was received as a candidate for the ministry by Flint Presbytery, and given special license for one year to preach the Gospel. Was Stated Supply of the Presbyterian Church of Corunna, Mich., my native town, from Nov. 1889 to Sept. 1890. Regularly licensed by Flint Presbytery in April, 1891. Graduated from Lane Seminary in May, 1892. Called to Cardington Presbyterian Church and entered upon the work in that field, June 1st, 1892. Ordained by Flint Presbytery at Port Huron, Mich., July 25th, 1892. Installed as pastor at Cardington, 1894-'98. Was dismissed to Maumee Presbytery. Pastor at Tontongany, Schoolcraft, Michigan, and now at Montpelier, Ohio.

WILLIAM T. WARDLE.

The oldest son of Joseph and Elizabeth Wardle, was born Jan. 10th, 1859, at Wigan, Lancashire, England. During the first thirteen years of his life he resided at the following places: Macclesfield, Manchester, Bristol. Thence his parents moved to Neath, South Wales, and later to Swansea, Galmorganshire, South Wales. On July 12th, 1877, he embarked at Liverpool for the United States and landed in New York after a ten days' voyage. From New York he came directly to Lockland, Hamilton County, Ohio. One month after arriving in Lockland he procured employment in the Lockland Lumber Co., working for about two years as a boxmaker and machinist, and finally entered the office as mill and shipping clerk, having direct super-

vision over about twelve hands and indirect charge over about twenty.

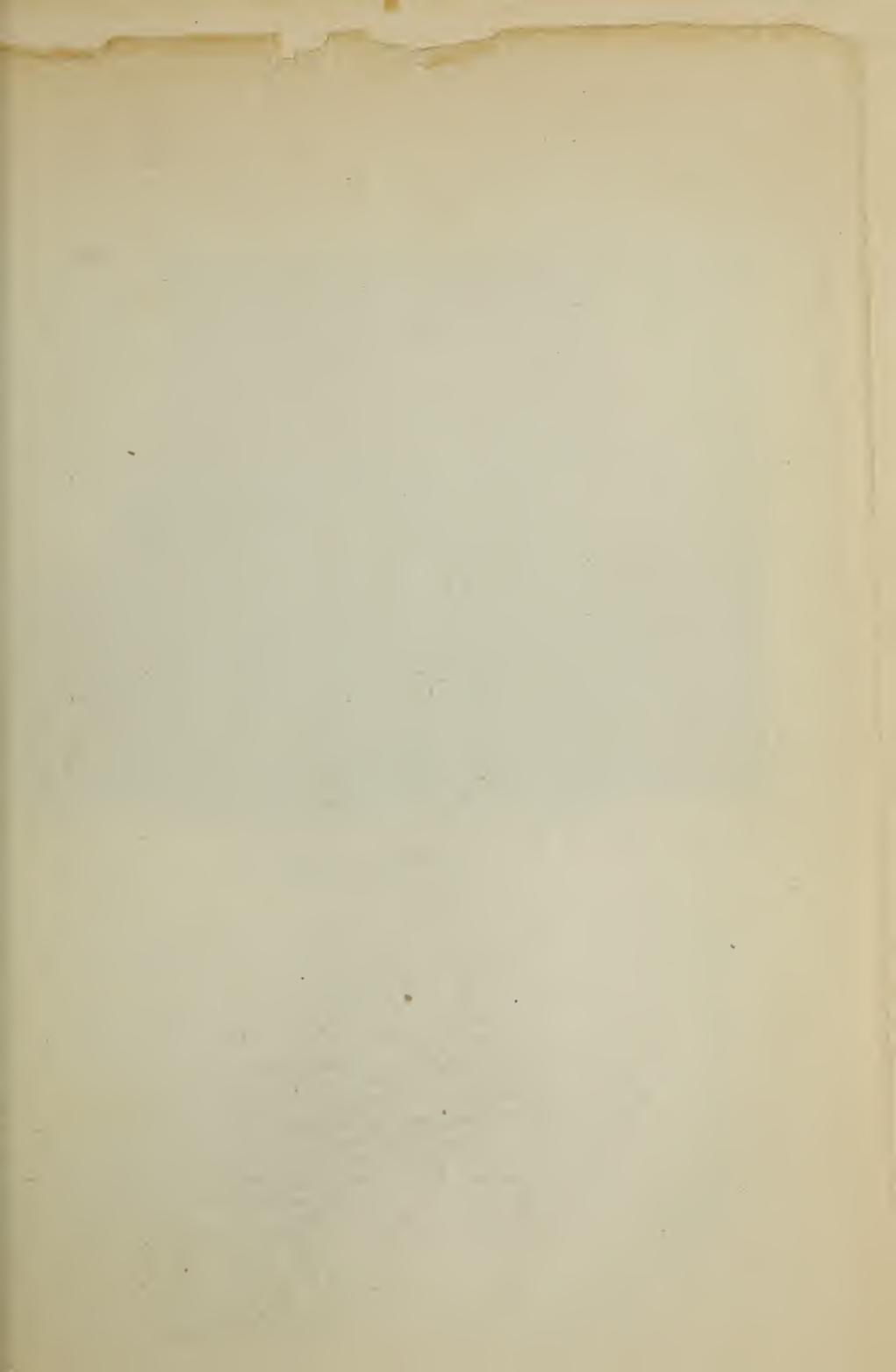
In the summer of 1881 he went one Sabbath afternoon to confer with his pastor, Rev. S. C. Palmer, with reference to entering the ministry. In this his pastor gave him some encouragement; and forthwith he began plans for entering college the following fall. He united with the Lockland Presbyterian Church, in the summer of 1879. The church was then under the charge of Rev. William Hutchinson.

In the fall of 1881 he entered Wooster University as a middle preparatory student. Six years were passed in continued attendance upon the college. All the vacations were spent in working in the Lockland Planing Mill. In 1887 he graduated from Wooster, having taken a full classical course. He was taken under the care of Cincinnati Presbytery in 1882. The summer vacation of 1887 was spent in preaching to the Presbyterian Church of Milford Center, Ohio. In the fall of 1887 he entered Lane Theological Seminary, graduating May 1st, 1890. He was licensed April 9th, 1889. On the 7th day of April, 1887, Milford Center, Ohio, called him as their pastor. This call was accepted, and on May 8th he was ordained and installed as pastor of that church. On July 22nd, 1891, he married Miss Luvenia M. Gilbert, of Lockland, Ohio. After leaving Milford Center, Mr. Wardle went west, and he is now supplying the church of Lebanon, Oregon.

EDSON MEREDITH SCOTT.

The subject of this sketch was born near Fredericktown, Knox county, O., Dec. 25th, 1866, of Scotch Irish descent. When but a child, his parents, Samuel P. and Sarah G. Scott, moved to Guernsey Co., near Birmingham, where they spent the remainder of their days.

The mother died when he was about six years old, leaving him and two younger brothers to the care of the father.





From an oil painting by Mrs. A. C. Crist.

OHIO CENTRAL COLLEGE.

This school had six periods:

First, a select school.

Second, as a female Seminary. The brick building on the left was erected during that period.

Third, Transferred to Free Presbyterian Church, 1854, when Rev. George Gordon was Pres., and chartered under name, Iberia College, and large building erected.

Fourth, After the war, transferred to United Presbyterian Church, and name changed to Ohio Central College.

Fifth, Transferred to a Joint Stock Company in 1875.

Sixth, Transferred to the State of Ohio for a working home for the blind, in 1885. In a few years the buildings burned down and were never rebuilt, and are now in ruins.



REV. E. M. SCOTT.

His early life was spent on the farm, where he encountered the incidents to such a life. He attended the district school until near eighteen years old, then the graded school at Birmingham. Leaving that institution, he attended the Normal School there and at Antrim, O. He began teaching in the fall of 1885, and was a successful teacher for four years, when he decided to begin preparation for the ministry. His conversion dates back to the winter of 1882-3, when he united with the U. B. Church at Chestnut Hill, O. Before long, however, his earlier Christian training led him to unite with the Presbyterian Church. In the summer of

1890, he married Miss Jennie Dryden, of near Londonderry, Chio.

He advanced in his education step by step until he reached the seminary, without pecuniary assistance, earning the money necessary by laboring on the farm or canvassing through the summer. Attended school at Dayton, O., and graduated from Lane Theological Seminary in the class of '92. Was licensed to preach by the Presbytery of Dayton, in the spring of 1891. On the completion of his seminary course, he was called to become pastor of Ashley, Brown and Porter Churches, and supply of Kingston Church, Marion Presbytery. He began this work in June, 1892. Was ordained and installed Oct. 4th, 1892-1906, having been pastor in each church, except Kingston, a greater number of years than any predecessor. Rev. Mr. Scott went from Marion Presbytery to Columbus Presbytery, and for six years was a successful pastor at West Rushville, Bremen and Bethel churches. He is now pastor at Amanda, Ohio.

REV. RALPH W. KOHR.

Oldest son of Abraham B. and Lida M. Kohr. The father at the time of his death was an elder in the Presbyterian Church of Westerville, Ohio. Was raised under Christian influences. His ancestry were earnest Christians. Family prayers in the home daily, as far as memory goes. Born at Lisbon, Iowa, Jan. 30, 1872. After several moves, the family came to Westerville, Ohio, which was ever after the family home. Here attended the public schools. Graduated from the High School in 1888. Entered Otterbein University, located at Westerville, the following fall. Graduated with the class of 1894. Worked on the farm every summer and during Saturdays. Entered Lane Theological Seminary in September, 1894. Graduated in 1897. Married



REV. R. W. KOHR

September 8, 1896, to Miss Josephine M. Longshore, of Westerville. Preached as supply for the Midway Church, Columbus Presbytery during the summer of 1896. Ordained by the Presbytery of Columbus, Oct. 4, 1897. Pastor of the Midway Church, Columbus Presbytery, from 1897 to Nov. 1898. Pastor of LaRue and Salem, (now Union), Marion Presbytery, from Nov., 1898 to July, 1902. Pastor at Clyde, Huron Presbytery, from July, 1902, to date. Delegate to Synod at Lima, 1898; at Dayton, 1901; at Cincinnati, 1904; at Xenia, 1907. Delegate to 118th General Assembly, Des Moines, Ia., 1906; Elected Moderator of Huron Presbytery, September, 1903; elected Stated Clerk of Huron Presbytery, May, 1908.

REV. J. McDOWELL.

Rev. J. McDowell was born near the city of Belfast, Ireland, of Scotch-Irish parentage, and Presbyterian faith. When a boy he united with the Reformed Presbyterian Church. In 1867 he came to Chicago, where he studied several years. He also studied at Oberlin College, and was graduated from Lane Theological Seminary in the class of 1876. He was licensed by the Presbytery of Highland in 1876, and ordained by the same Presbytery in 1878. His first charge was the churches of Marshall, Fall Creek and Belfast, in the Presbytery of Chillicothe. His ministry has been in Indiana, Michigan, Pennsylvania and Ohio. He was one year supply of the churches of Kingston and Porter in the Presbytery of Marion, and in 1883 he received a call from the church of Richwood, where he was pastor over four years, preaching also at Berlin and Prospect as supply. He is now in the fifth year of his pastorate over the churches of New Plymouth and Berea, in the Presbytery of Athens.

FRANK GRANSTAFF.

Was born near Gallipolis. Graduated at Muskingum College, Ohio, in 1884, with the degree of B. A. Graduated at Lane Theological Seminary, Cincinnati, Ohio, in 1888. He was licensed by the Presbytery of Zanesville in 1887, and ordained in June, 1888, by the Presbytery of White Water. Pastor at College Corners, Ohio, in 1887-1888. Pastor of the Fifth Presbyterian Church, Cincinnati, Ohio, 1889-1891. Pastor of the Second Presbyterian Church, Newark, Ohio, 1893-1901. Pastor at Marion, Ohio, 1902-1905. In the fall of 1895 he resigned his pastoral work in Marion, and began evangelistic work, under the direction of Dr. J. Wilber Chapman, and is still engaged in that work. Rev. Mr. Granstaff still holds his connection with Marion Presbytery.

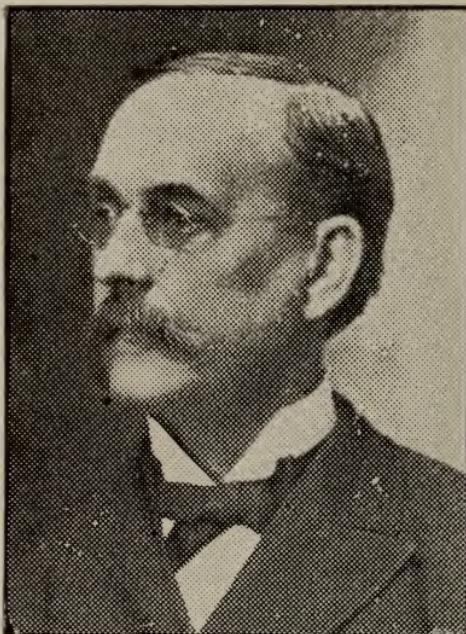
NELSON KENDALL CROWE.

Nelson Kendall Crowe was born in 1830, at Princeton, Indiana. His father was Scotch Hugh-Covenanter, his mother of English descent. He was ordained in 1857, and has thus spent 53 years in the active ministry of the Presbyterian Church. The larger part of his work has been in Steubenville Presbytery. He had charge of the Northfield Church in the Presbytery of Cleveland. In 1882 he was received into Marion Presbytery, and supplied Radnor, Kingston, Plain City, Richwood, York and Jerome.

In February, 1908, Mr. Crowe and his wife celebrated their golden wedding anniversary. All of their children, five in number, together with their grandchildren and great-grand-children, 23 in number, were present. One beautiful incident was the baptism of a grandchild and the great-grandchild. Of the children one, Dr. E. P., is a physician in Cleveland. Prof. C. P. is in the Ohio State University in Columbus. Lillie, the daughter, is the wife of Dr. E. E. McPeck, of Cleveland. Two sons, A. N. and Francis W., are Presbyterian ministers. Mr. Crowe and his wife are now living, retired, but in splendid health, at North Ridgeville, Ohio.

Adsen ADSEN MERLE CHAPIN.

Was born at Brookville, Ind., in 1845. His ancestors were staunch Puritans. His father was a Presbyterian minister, and consecrated his four boys to the same work. He graduated at Western Reserve College and later at Lane Theological Seminary, in 1872. In both college and Seminary he was a classmate of Josiah Strong. He was licensed by the Presbytery of Erie in 1871, and ordained by the Presbytery of Cleveland in 1873. His pastorates have been as follows: Salem, Ohio; Aurora, Ind.; Kingston, O.; Second Church, South Bend, Ind.; Columbus Grove, O.; New Cas-



REV. A. M. CHAPIN

tle, O.; Utica, O.; Ostrander, O.; Iberia, O.; and at this time, (1908), at Prospect, O. His wife, Mrs. Persis Cooper Chapin, a woman of noble personality, died in 1900. He is the father of three sons and one daughter. One son, R. V. Chapin, is a candidate for the ministry, and graduated at Wooster University, June 18th, 1908.

MARSHALL HARRINGTON.

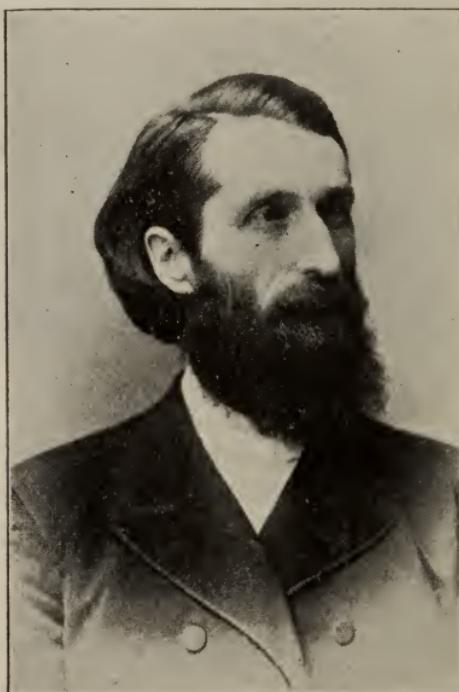
Marshall Harrington, third son of Frank and Margaret Harrington, was born at Logan, Ohio, May 12, 1871. He graduated from the Logan High School in 1889, and spent



REV. MARSHALL HARRINGTON.

the following year in the University of Wooster. In the fall of 1890, he entered the sophomore class of Princeton University, and received his A. B. degree in 1893. The following three years were spent in business in Logan, Ohio, as clerk in his father's store, and as bookkeeper for a gas company. In April, 1896, he was received under the care of the Presbytery of Athens, as a candidate for the ministry, and was licensed by the same Presbytery in May, 1898. Mr. Harrington entered Princeton Theological Seminary in 1896. He received his Master's degree from Princeton University in June, 1898. On October 4th, 1899, he was ordained by the Presbytery of Lima, and installed as pastor of the Presbyterian Church of Rockford, Ohio. On Octo-

ber 14, 1903, he was married at Newburgh, New York, to Miss Elizabeth Cathcart. Marshall Cathcart Harrington was born August 28, 1904. Mr. Harrington was Stated Clerk of Lima Presbytery for three years. In January, 1905, he resigned at Rockford, and on Feb. 23rd, 1905, was installed by the Presbytery of Marion as pastor of the First Presbyterian Church of Marysville. He holds the office of Permanent Clerk of Marion Presbytery.



REV. R. A. WATSON, D. D.

REV. ROBERT A. WATSON, D. D.

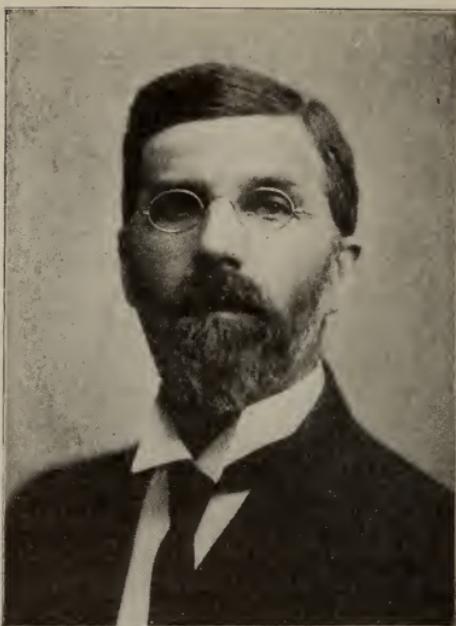
Rev. Robert A. Watson, D. D., of Columbus, Ohio, served as pastor of the Delhi and Radnor Churches, from August 18, 1885, to December, 1888. His previous pastorates were Shreve in the Presbytery of Wooster and West Rushville in the Presbytery of Columbus. Almost all the Churches he served experienced revivals and all a steady growth in membership. During the second year of his pastorate at Delhi, that Church received thirty-two mostly on the confession of faith.

After leaving Radnor, Dr. Watson served Churches in the Portsmouth and Cincinnati Presbyteries. He spent one summer abroad. He was graduated from Scio College and the Western Theological Seminary.

He was married in 1876 to Miss Jennie Shields, of Blairsville, Pa. He received the degree of A. M. in 1880 and D. D. in 1901. He is of a ministerial family. His father and oldest brother were ministers. His youngest brother was preparing for this work when he died and many of his relations are ministers.

REV. JOHN M. WYLIE.

Rev. John M. Wylie was born in New Concord, Ohio, October 18, 1848. He spent his boyhood days on a farm in Iowa, received his college education at the Iowa State University, and his theological education at the Reformed Presbyterian Seminary in Allegheny City, Pa. He graduated from the Seminary in April, 1881, was ordained by the Pittsburgh Presbytery, at Elizabeth, Pa., in April, 1883. He served as a missionary in Nebraska one year, as pastor at Elizabeth, Pa., two years, at Muskingum Church in Ohio nine years. He joined the Zanesville Presbytery of the Presbyterian Church in September, 1894, was pastor at



REV. J. M. WYLIE

Mt. Zion and High Hill, Zanesville Presbytery, two years and a half supply at Parma, Ohio, five years, pastor at Kingsville and Ashtabula 2nd, two years, Stated Supply at Liberty and Berlin in Marion Presbytery three years, and is at present pastor at large in the Parkersburg Presbytery with headquarters at Parkersburg, W. Va., residence at present (1908) at Delaware, Ohio.

JOHN RICHARD LLOYD.

John Richard Lloyd was born in Oak Hill, Jackson County, Ohio, November 26, 1870. He moved with his parents to Radnor, Delaware County, Ohio, in 1879, and



REV. JOHN R. LLOYD

from thence in 1883 to Venedocia, Van Wert County, Ohio, where his parents still reside.

He worked on the farm and taught school until the Spring of 1890 when he was taken under the care of Lima Presbytery and immediately entered the Preparatory Department of the University of Wooster. He graduated in the classical course of the University of Wooster in 1895 and received the degree of Master of Arts in 1898. He entered McCormick Seminary in the fall of 1895, and Lane Seminary in the fall of 1896, from which he graduated in 1898. He was licensed by the Presbytery of Lima in the spring of 1897 at Findlay, Ohio, and was ordained at Van Wert, Ohio, by the same Presbytery in May, 1898,

His first pastorate included the churches of Convoy and Scott in Van Wert County from May, 1898, until December, 1902. He was married April 3, 1901, to Annette E. Jones, of Oak Hill, Ohio, a graduate of Ohio Wesleyan University in the class of 1898. Pastor of the church at Wapakoneta, Ohio, Lima Presbytery, December, 1902, to September, 1905. Post Graduate Princeton Seminary, 1905-1906, from which he received the degree of Bachelor of Divinity. Commissioner to the General Assembly at Los Angeles, California, in 1903. Pastor of the church at Radnor and Supply at Ashley, Marion Presbytery since January, 1907.

Jane Emily Lloyd was born June 2, 1903.

Elizabeth Mary Lloyd was born November 25, 1904.

REV. F. S. KREAGER.

Rev. F. S. Kreager was born near Gratiot, Ohio, Muskingum County, January 19th, 1873, was licensed as an evangelist by the Presbytery of Marion at Marysville, Ohio, in April, 1896. He was licensed regularly by the Presbytery of Marion, December 28, 1900. Graduated from high school, Hanover, Ohio, 1892, from O. W. U., classical course, 1899; from Princeton Theological Seminary, 1902; ordained by the Presbytery of Lima, October 21, 1902; installed as pastor of First Presbyterian Church, Celina, Ohio, October 21, 1902. Served this church two and a half years. In February, 1905, was called to Forest Avenue Presbyterian Church, Dayton, Ohio. Married to Mary Areta Horton, McArthur, Ohio, August 19th, 1902.

SAMUEL M. HUECKER.

Samuel M. Huecker was born in Covington, Kentucky, on April 3d, 1876. At the time of his birth his father was pastor of the German Reformed Church of Covington. In 1894 he entered the preparatory department of the German



REV. S. M. HUECKER

Presbyterian Seminary at Dubuque, Iowa. His theological course was taken at Dubuque, Princeton and Lane Seminaries. From the latter he was graduated in 1901. He was licensed by Dubuque Presbytery in 1899. On Sep-

tember 30, 1901, he was ordained by Marion Presbytery. He supplied the Brown and Kingston Churches from the spring of 1901, to June 1st, 1907; also the Berlin Church from June 1st, 1901, to June 1st, 1904, and the East Liberty Church from June 1st, 1904, to June 1st, 1907. During the winters of 1904-1905 and 1905-1906 he also supplied the Ashley Church. During his six years' connection with the Marion Presbytery he pursued his studies at the Ohio Wesleyan University, completing the classical course in 1905, and graduating from the department of oratory in 1907. On June 1st, 1907, was dismissed to Maumee Presbytery and took charge of the Presbyterian Church at Pemberville. He was married to F. Jessamine Curtiss, of Galena, Ohio, on October 9, 1907.

REV. GEORGE C. GERLACH.

George C. Gerlach was born at Helena, Sandusky Co., O., July 15, 1858. Graduated, after a full classical course, from Heidelberg College, Tiffin, Ohio, June 22, 1882, and from Heidelberg Theological Seminary, May 21, 1884. Was licensed and ordained by Tiffin Classis of the Reformed Church, June 1, 1884. After serving the Reformed Church for several years, he took charge of a field consisting of the Presbyterian Churches of Edgerton and Lost Creek, O., and was received into Maumee Presbytery, December 5, 1887. After two years service in this field, he took charge of the church of Pemberville, Ohio, in the same Presbytery, and while engaged in the work there organized a new congregation at New Rochester, O., and built a new church edifice. On June 1, 1893, he left this field for Van Buren, Ohio, in the Presbytery of Lima, and afterward, on April 9, 1895, he removed to Bloomville, Ohio, in the Presbytery of Huron. On November 1, 1900, he located at Clayton, Michigan, in Munroe Presbytery, and on June 1, 1902, he

came to Prospect, Ohio, in the Presbytery of Marion.

The accessions to his churches during his ministry, have been as follows: Reformed Church, by confession, 29; by letter 3; Presbyterian Churches of Edgerton and Lost Creek, by confession 69; letter 12. Pemberville, on confession 93, letter 19; VanBuren, confession 49, letter 5; Bloomville, on confession 60; by letter 19. Clayton, Mich., by confession 5, by letter 1. Prospect, O., on confession 18, by letter 5. Total, on confession 323, by letter 64. In all 387. He was a delegate to the General Assembly at Minneapolis in 1898, from Huron Presbytery. Pastoral relation dissolved June — 1907, and dismissed to Logansport Presbytery, Bourbon, Ind.

DAVID MCGILL MARSHMAN,

Was born near Nashville, Ohio, September 1, 1850. United with the Presbyterian Church, 1867. Graduated from the University of Wooster, 1881, and from the Princeton Theological Seminary, 1884. Ordained by the Presbytery of Wooster, June 19, 1884. Was supply at Royalton, Minn., 1884-1886; at Shakopee, Minn., 1886; pastor 1887-1888; supply at Montpelier, Ohio, 1888; pastor 1889-1896; pastor Fall River Mills, California, 1898-1901; supply at Tehama and Red Bank, Cal., 1901-1904; supply at Richmond, Kas., 1904-1905; supply at Fort Bragg, Cal., 1905-1906; supply at Crescent City, Cal., 1907.

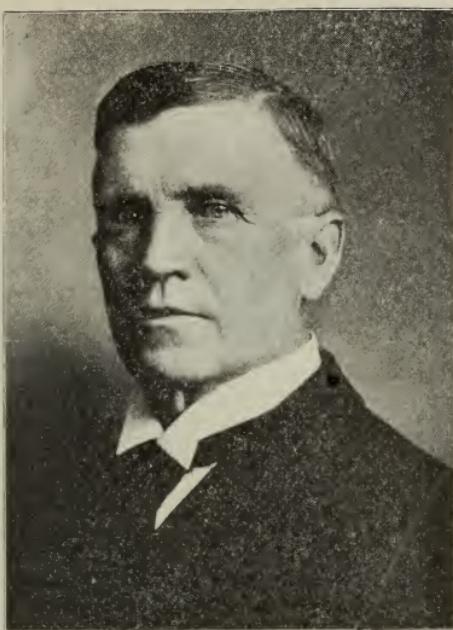
THOMAS S. HUGGERT.

Born in 1845. Licentiate from Chillicothe Presbytery. Graduated from Princeton Theological Seminary in 1884. Ordained and installed pastor at Ostrander, Dec. 2, 1884; supplied Providence and Jerome. Dismissed to Columbus Presbytery, 1886. Pastor at Lancaster, O., Shelby, O. Professor, South Salem, O.



REV. D. L. MYERS

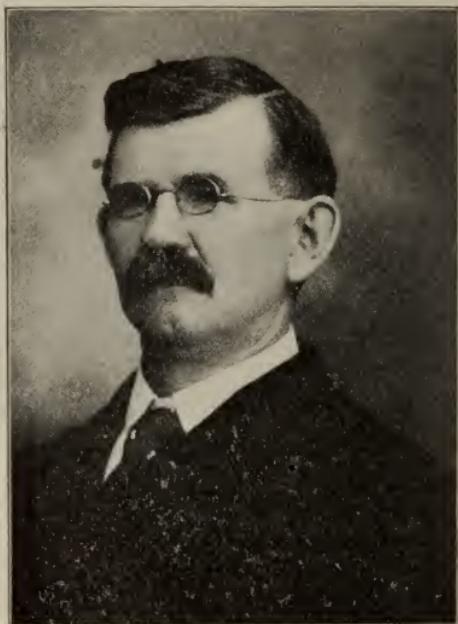
Daniel L. Myers was born at New Dover, Ohio, May 3d, 1870. Received his education at Ohio Northern University, Lane Theological Seminary and University of Chicago. Was local evangelist of Marion Presbytery April, 1894; licentiate, Marion Presbytery, May 9th, 1898; Supplied the church of Salem, Marion Presbytery, 1894-1898; installed pastor of the Church of Seven Mile, Dayton Presbytery, May 9th, 1898; became pastor of the Fourth Church of Dayton, O., November, 1903, where he is now preaching.



REV. JAMES G. GALBREATH

Was born at Spring Hills, Champaign Co., O., Oct. 29, 1850. He united with the Mt. Pleasant Church Ross Co., O., on profession of faith, January, 1869. He prepared for college at Vermillion Institute, Hayesville, O. Graduated at Marietta College with the class of 1875. Studied theology at Lane Seminary, and graduated there in 1879. Was licensed by the Presbytery of Athens at Nelsonville, O., April 13, 1878. Received a call and was ordained and installed pastor over the church at New Market, Ohio, Presbytery of Chillicothe, September 10, 1879. He remained pastor of this church for eleven years. Was called to the White Oak Church, Presbytery of Chillicothe, and served that church for thirteen years. After this was supply to the West Car-

lisle Church, Presbytery of Zanesville, for two and one-half years; then supply at Ostrander Church, Presbytery of Marion, for two and one-half years. Received call and was installed pastor of the Iberia Church, Presbytery of Marion, May 12, 1908.



REV. S. C. BATES, PH. D.

Born at Cloveport, Ky., July 10, 1862. Student at Park College, Missouri, 1877-1882; graduated at Lane Seminary, 1885; graduate student at Princeton Seminary, 1885-1886; Ph. D., Wooster University, 1894; licensed, Presbytery of Cincinnati, April 14, 1885; ordained, Presbytery of Kansas City, Nov. 3, 1887; Home Mission work in Missouri two years. Has been a pastor continuously in Ohio and In-

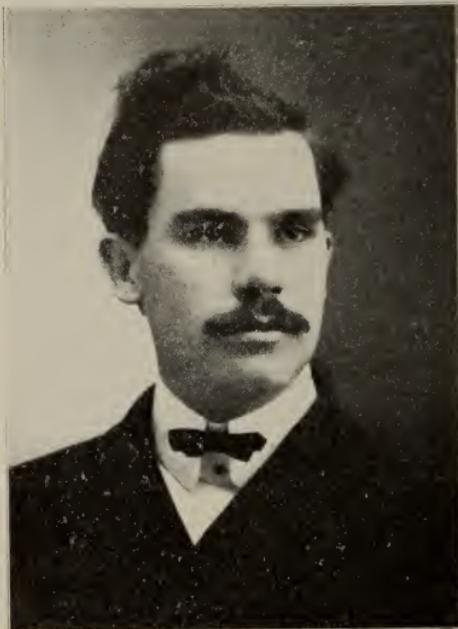
diana. Took charge of Lee Street Mission, April 15, 1907; published a sermon, "The Church," Monroe, O., 1893; thesis, "August Comte and Positivism," Wooster, 1894; Cincinnati correspondent to the Interior, 1905-1907. Married, Dec. 13, 1886, to Miss Julia M .Currey.



REV. LEON ARPEE

Son of Stephen and Regina Arpee-Tschorigian, was born in the village of Bardezak, on the Bay of Nicodemia, 50 miles from Constantinople, where his father at the time was pastor of the Armenian Evangelical Church, October 18, 1877. Was graduated from Robert College, Constantinople, with the degree of A. B., in 1896, and from Auburn Theological Seminary, Auburn, N. Y., in 1900. Was ordain-

ed by the Williamette Presbytery at Albany, Oregon, Oct. 13th, 1902. Licensed by the Cayuga Presbytery at Auburn, N. Y., April, 1900. Was Presbyterian Home Missionary at Monument, in Grant County, Oregon, from the spring of 1901 until the fall of 1903. In the latter year he became a naturalized citizen of the United States. He traveled abroad and visited his old home in the spring and summer of 1904. In November of 1904 he assumed charge of the Presbyterian Church of Richwood, Ohio, of which church he is now pastor.



REV. JOHN G. CURREY

Son of John and Laura I. Currey, was born at Mauckport, Ind., received into the Mauckport Presbyterian

Church at the age of ten, the same year in which his father died. He graduated from Hanover College in 1897, and from McCormick Seminary in 1900. The next four years of his life were spent in Oklahoma in missionary work, the church at Watonga being erected during his pastorate there, and a large number of members were received. He considers the two years, 1876-1877, spent as pastor of the LaRue Church as two of the most pleasant of his life. At present he is pastor of the Liberty, Berlin and West Berlin Churches. His mother, who makes a home for him, was strict for Sabbath observance, and careful to see that her children attended the regular services of the church. This influence, and the fact that his sister married a clergyman, were the potent causes leading him into the ministry.

WILLIAM A. FERGUSON.

Born in 1838. Ordained in 1865. Received from West Jersey Presbytery in 1882. Pastor at Marysville, 1882-1897. Pastoral relation dissolved at a called meeting of Presbytery at Delaware, July 7th, 1897, and dismissed to Cincinnati Presbytery to accept call to church at Harrison. After a pastorate of several years, was called to Wilmington, O., where he now resides.

EDWARD M. McMILLIN.

Morn March 8th, 1865, at Delaware, Ohio. Son of Rev. Milton McMillin, then pastor at Delaware. United with the Presbyterian Church of Mt. Gilead under the pastorate of Rev. W. S. Eagleson. Graduated at Wooster University in class of 1888. McCormick Seminary in 1891. Ordained and installed pastor of Presbyterian Church at Gibson City, Ill., April, 1891. He is now pastor of the First Church at East Liverpool, Ohio.

JAMES H. HAWK.

Born in Westmoreland Co., Pa. Graduated from Western Theological Seminary. Ordained in 1874. Received from Athens Presbytery, 1885. Supplied Milford Center and Plain City, 1885-1887. Dismissed to Steubenville Presbytery. Pastor, Bluffton, Ind., and Cairo, W. Va.

REV. CHARLES W. BOGLE.

Son of Rev. S. J. Bogle, was born June 15th, 1869, at Mason City, Ills. United with the Presbyterian Church at Kenton, Ohio, under the pastorate of his father, 1887. Graduated from Wooster University, class of 1893. Graduated from McCormick Seminary, 1896. Was licensed by Bellefontaine Presbytery at Urbana spring meeting, 1895. Missionary at Seny and McMillen, Mich., six months. Was received as a licentiate by Marion Presbytery, April 14th, 1897. Was ordained and installed pastor of Presbyterian Church of Richwood, May 11th, 1897. Bond Hill, West Liberty Church.

FRANCIS S. BLAYNEY, Ph. D.

From Iberia. Son of Rev. John B. Blayney. Graduated from Wooster University in 1877. Licensed by Bellefontaine Presbytery, 1879. Graduated from Princeton Theological Seminary, 1880; preached at Chilicat, Alaska; ordained by Omaha Presbytery in 1881; supply of North Church, Omaha, Nebraska; pastor at Abilene, Kansas.

CHARLES LEE.

From Delaware. Son of Clarence Lee, and grandson of Timothy Lee, Elder at Central College. Graduated from O. W. U. in 1879; licensed by Marion Presbytery, 1881; graduated, Princeton Theological Seminary, 1882; preached in Worthington; ordained by Columbus Presbytery, 1882; pastor at Central College and Mifflin; pastor at Carbondale, Pa.

JAMES CURRY, D. D.

From Lower Liberty. Son of Stephenson Curry, an elder in the Church. Graduated from Wooster University, 1872; San Francisco Theological Seminary, 1875; licensed by San Francisco Presbytery, 1874; ordained in 1876; pastor at San Pueblo, Cal.; supply, West Berkely, Cal; pastor at Placerville; pastor at North Temescal, Cal. Now at Vacaville, Cal.

CHARLES H. PURMONT.

From Ashley. Licensed by New York Presbytery, 1887. Graduated from Union Theological Seminary in 1878; supply at Pataskala, 1878-1879; pastor at Geneseo, Ill.; supply of Mitchell and Hope Chapel, Da.; pastor at Waterloo, Iowa. 1908 at Des Moines, Ia. Received degree of D. D.

HENRY G. POLLOCK.

From Mt. Gilead. Graduated at Lombard University. Was a teacher. Studied theology at McCormick Theological Seminary. Licensed by St. Louis Presbytery, 1873; preached in Savannah, Mo.; ordained by Platt Presbytery, 1875; supply at Walnut Grove, Sheffield, Chatham, Auburn and Brush Creek. Teacher, Springfield, Ill.; pastor, Red Oak, Ohio; teacher, Manchester, O. Honorably retired at Cincinnati, Ohio.

JOHN S. AXTELL, Ph. D.

From Iberia. Son of Rufus D. Axtell. Graduated from Lafayette College and Western Theological Seminary, 1874. Licensed by Wooster Presbytery, 1873. Ordained by Blairsville Presbytery, 1875. Pastor Homer, Pa.; supply at Clyde and Green Springs, O.; preached in Bloomfield Church during vacation of 1873. Pastor at Lebanon, Pa., 1908.

LESTER S. BOYCE.

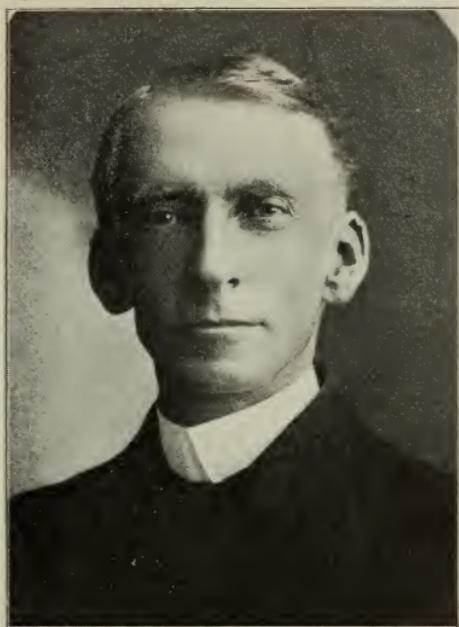
Born in Stratford, Delaware Co., Ohio, Dec. 21st, 1856. Graduated at O. W. U., 1885; Princeton Theological Seminary, 1887; licensed by Marion Presbytery, at Delaware, May 17th, 1887; Ordained by Steuben Presbytery, Almond, N. Y., Sept. 13th, 1887; pastor at Almond from 1887 to 1889; At Beaver City, Neb., 1889 to 1893; pastor at large, 1893-1894; Hiawatha, Kansas, 1894; pastor at Newark, Ohio, and then at Findlay, Ohio.

ALBERT S. SHARPLESS.

Was born in Cincinnati, Ohio, Feb. 12th, 1849. Graduated at Hanover College, Ind., June, 1974; at Lane Theological Seminary, 1885; licensed to preach by Cincinnati Presbytery in April, 1884; ordained by the Presbytery of Neosho, Oct. 15th, 1885, at Mound Valley, Kas; united with the Presbytery of Marion, April, 1888; became pastor of Trenton Church; dismissed to the Presbytery of Philadelphia at the fall meeting of Presbytery, 1892. Rev. Mr. Sharpless is now at Tioga, Pa.

ROBERT F. MACLAREN, D. D.

Was born in New York City, where his father was pastor for many years. He graduated at Union College in 1864, and was ordained, November, 1868, by the Presbytery of Maumee, and preached for a time in the suburbs of Toledo. In 1870 he was invited to Delaware, Ohio, where he succeeded in happily uniting the Old and New School Churches in harmonious relations, and continued as pastor for three years. He was then called to Red Wing, Minn., and shortly after was invited to the Central Church of St. Paul, where he succeeded in developing one of the largest



REV. ROBERT MACLAREN

and most influential congregations of the northwest. In 1891 he was called to San Jose, California, where he remained for ten years. He was then called to Los Angeles, where he now resides.

He was married in November, 1873, to Miss Sarah Glover, of Delaware, Ohio, a sister of Mrs. Edward E. Neff, who is still a member of the church at that city.

REV. WILLIAM HOUSTON.

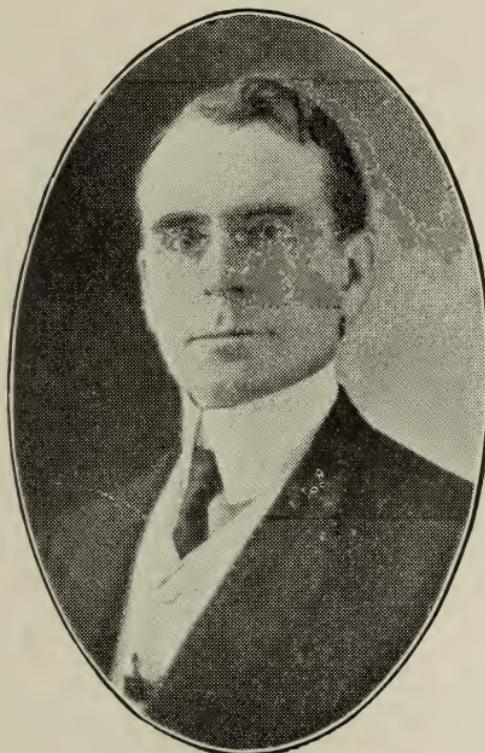
The Rev William Houston became pastor of the Presbyterian Church at Mt. Gilead, in the fall of 1999. He was ordained and installed as the pastor of the Presbyterian



REV. WILLIAM HOUSTON

Church at Brilliant, Ohio, in July, 1893, and in connection with this church preached at Portland Station and Mingo Junction. After four years the work in these churches developed so that he gave his whole time to the church at Mingo Junction, and the other church supported a pastor also. Mrs. Houston is a very able and capable assistant in every department of the church's work. Mr. Houston has issued three modest publications, "Suggestions for Sabbath School Teachers," in 1897; "A New Creed for Presbyterians," in 1900; and a volume of "Christmas Sermons," in 1907. Mr. Houston was graduated from the University of Wooster in 1890, and from the Western Theological Seminary in 1893. He was born at Urbana, Ohio, a son of Nancy

Tappan and Frank Houston. His mother has been identified with the Synodical Missionary work since its organization, and has been president of the society since 1898.



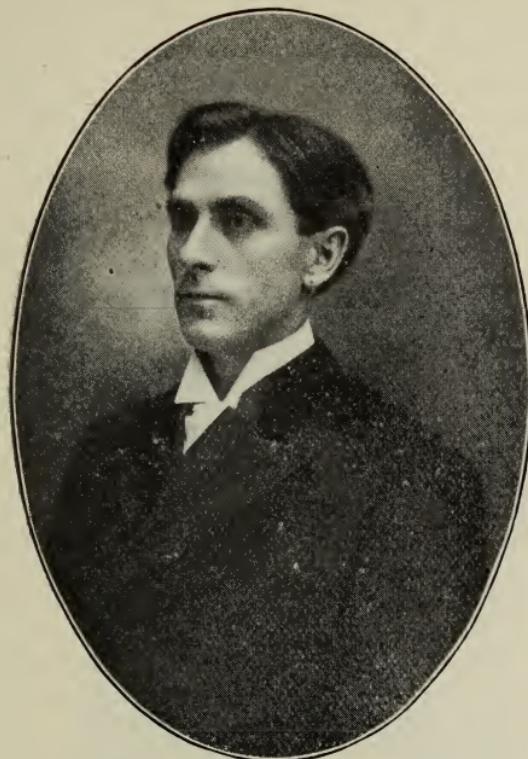
REV. W. C. MILES

Will Clark Miles was born in Chesterville, Ohio. He removed with his parents to Mt. Gilead, where he grew to manhood. He united with the Presbyterian Church in February, 1876. Among the number who confessed Christ that day was his friend and companion, Frank H. Shedd, who afterwards entered the ministry.

Mr. Miles was graduated from the University of Wooster in 1888, and received the degree of A. M. from the same institution three years later. His theological training was received at McCormick Seminary, from which institution he was graduated in 1891. In 1887 and 1888, by permission of the Presbytery, he supplied the churches of Caledonia and LaRue. He was licensed by Marion Presbytery, April 9, 1890, in company with his friend and classmate, E. M. McMillin. He was ordained by the Presbytery of Rock River, June 2nd, 1891. He has served as pastor of the following churches: Garden Plain and Newton, Ill., 1891-1893; Peabody, Kas., 1893-1897; Guthrie, Oklahoma, First, 1897-1905; Holton, Kas., 1905. In 1903 he was elected Moderator of the Synod of Indian Territory. Mr. Miles was first married to Miss Gertrude E. Mateer, of Mt. Gilead, who died January 15, 1892. He was married again to Miss Gertrude Hawley, of Feabody, Kan., July 16, 1895.

REV. GEORGE M. ROURKE.

Was born near Glen Moore, Pa. The years of his youth were spent on a farm, from which he went to clerk in a store. His preparatory and college work was done in Park College, Mo., from which institution he was graduated in June, 1898. In September of the same year, he began his Theological training at Princeton, and was graduated, in 1901. During the summers of his Junior and Middle years, he was chosen as assistant to the Rev. Robert M. Labaree, pastor of the Presbyterian Church, Doylestown, Pa. During the summer of 1901, he preached in the Presbyterian Church, Hamilton, Montana. On November 20th, 1901, he was married to Miss Hermia A. Korf, of Newton, Iowa. January 1st, 1902, he assumed the pastorate of the First Presbyterian Church at Sac City, Iowa, which church he served four years, when he accepted a call to the First Presbyterian Church, Marion, Ohio.

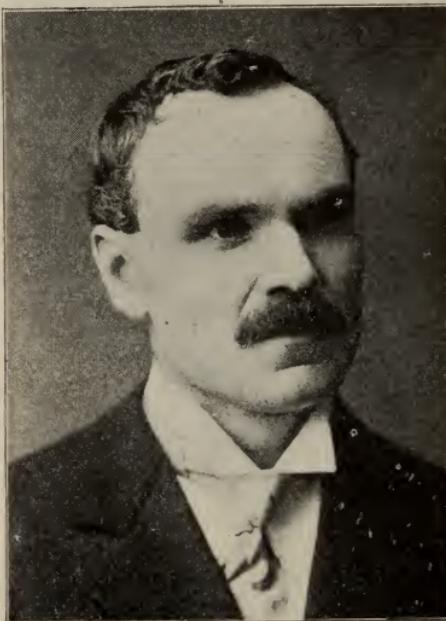


REV. GEORGE M. ROURKE

REV. OSCAR JOB GREGG.

Oscar Job Gregg was born October 3rd, 1866, at Triadelphia, Morgan county, Ohio. His father was a farmer. After the death of his father in 1871 he removed to Belmont, Ohio, and made his home with his paternal grandfather. He graduated from Franklin College in 1891, and Western Theological Seminary in 1894. He was licensed by St. Clairsville Presbytery in May, 1893, and was ordained by

the Presbytery of Emporia in May, 1896. He was received into the Marion Presbytery from the Presbytery of Bloomington, in October, 1900, and became supply of the churches of Pisgah and Delhi. He was dismissed to Huron Presbytery, April 9th, 1902. Rev. Mr. Gregg is now at Deersville, Ohio, and has recently passed through a severe affliction in the death of his wife. Mrs. Gregg was a daughter of former President Campbell, of New Athens College.



REV. JOHN GLENN

Rev. John Glenn was born on a farm near Raphoe county Donegal, Ireland, October 29th, 1868. Raphoe is almost in the center of that beautiful and fertile valley formerly known as the "Laggan" or lowlands. This district has, for almost three centuries, been the center of a staunch and

uncompromising type of Presbyterianism. It was this district that gave to America Francis Makemie, founder of the first Presbytery in North America.

Mr. Glenn is a descendant of a long line of Presbyterians. His parents on both sides were of Scotch extraction, his mother's maiden name being McGregor. His education was secured chiefly in Ireland, both in school and through private study. After leaving school he entered into business, assisting his uncle (McGregor) in his dry-goods and clothing establishment in Raphoe. He remained here for several years, gaining, in addition to a knowledge of the business, a very valuable experience. He united with the Second Raphoe Presbyterian Church when about twelve years of age. In 1897 he decided to follow the other members of the family who, ten years previously, had emigrated to this country, settling in Indiana. Leaving the port of Londonderry, April 30th, 1897, he landed in New York May 10th. A short time after his arrival his pastor, Rev. W. J. Frazer, D. D., now of Oxford, Ohio, presumably noting his fitness for the Gospel ministry, brought the matter before him, with the ultimate result that he was led to decide upon entering the ministry of the Presbyterian Church. To this end he was received under the care of Indianapolis Presbytery, and entered Lane Seminary, Cincinnati, Ohio, in the fall of 1898. While in attendance at Lane Seminary he served Bethany Chapel, a mission of the Second Church of Cincinnati, for about a year. He also spent six months in mission work at Hardwick, Minn., between his middle and senior years. He graduated from the Seminary, May 9th, 1901. He was licensed by the Indianapolis Presbytery, April 17th, 1901, and was ordained by Marion Presbytery September 30th, of the same year. He was called as supply of the Trenton Church, and entered on this work in August, 1901. He was called to the pastorate of Trenton Church, April 20th, and installed May 20th, 1902, since which time he has remained with this church as its pastor.



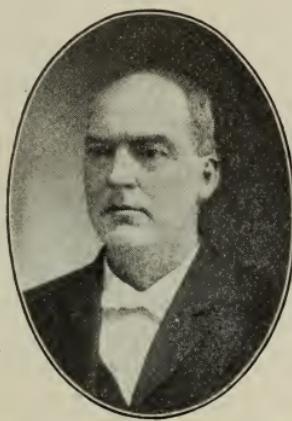
REV. PAUL R. HICKOK

The Reverend Paul Robinson Hickok is a "son of the Manse," his father and grandfather both being Presbyterian ministers. His grandfather, the Reverend Nelson C. Robinson, was the pioneer Synodical Missionary of Nebraska and Western Iowa. His father, the Reverend Francis M. Hickok, D. D., commenced his ministry in the same service. Paul R. Hickok is the eldest son of Dr. F. M. Hickok, and was born in Nebraska City, Neb. The other children are the Reverend Ralph K. Hickok, of East Aurora, N. Y., and Miss Mary F. Hickok, a teacher in the Normal and Collegiate Institute in Asheville, N. C., under the Board of Home Missions.

Mr. Hickok is a graduate of the University of Wooster

and of Auburn Theological Seminary. He was licensed and ordained by the Presbytery of Wooster. In 1899, he served for a time as assistant pastor of the First Presbyterian Church of Wichita, Kansas, with Dr. C. E. Bradt. In 1900, he became Assistant pastor of the First Presbyterian Church of Cleveland, more familiarly known as "The Old Stone Church." Here he remained, with Dr. H. C. Haydn, and Dr. A. B. Meldrum for nearly three years. He has been pastor of the Delaware Church for nearly six years.

In 1900, Mr. Hickok was married to Miss Mary Elliott, also a graduate of Wooster University, and a daughter of the Reverend John Calvin Elliott, the greater part of whose ministry was spent in the Presbytery of Cleveland.



REV. C. W. HEMPSTEAD

Rev. Charles William Hempstead was born near Nevada, Iowa, August 24th, 1856, and remained on the farm where he was born until 1872, when he came to Maxtown, Delaware county, Ohio. He attended School at Central College Academy, and there prepared for college. He entered Marietta College in 1880, and graduated in 1884. In 1885 he entered Lane Seminary and was licensed and ordained

in the spring of 1888. He has served the following churches: Martinsburg, West Liberty, Lithopolis, Scioto, Mifflin, Cardington, Hopewell. He ceased regular work in 1907, on account of his health being somewhat broken.



FRANK K. HUFFMAN

Born near Chandlersville, Ohio, on farm, June 17, 1882. Graduated from Rix Mills High School, 1901; taught in Muskingum county public schools for two years; attended Valparaiso College, 1903-1904; entered O. W. U., 1904, and will graduate in class of 1909. Has been serving the Brown, Kingston and Porter Churches since June 16, 1907. Licensed to serve as Local Evangelist in Marion Presbytery, Oct. 29, 1907.

Ministers who supplied Churches in Marion Presbytery for a short time, but who were not members of the Presbytery:

Robert L. Adams, Kingston; William W. Anderson, Chesterville; Charles E. Brown, Mt. Gilead; J. Best, Kingston and Porter; Henry Blayne, Mt. Gilead; John Elliott, Harmony and Chesterville; Emanuel Garland, Chesterville; John Hattery, Marion; Nicholas C. Helfrich, Iberia; Henry L. Hitchcock, Delaware, Second Church; James Hoge, Upper and Lower Liberty; Elijah Hyatt, Chesterville; Ezra G. Johnson, Trenton; Francis Lynn, Salem; John Martin, Porter, Genoa, Trenton; Edwin S. Moore, Marysville; Levi Sabin, Genoa; James Scott, Chesterville; Hugh B. Scott, Genoa; William M. Striker, Iberia; John H. Wilson, Genoa; Thomas K. Davis, Mt. Gilead.

MISSIONARY SOCIETIES.



MRS. N. S. SMITH

PURSUANT to a call of the Presbytery of Marion for the purpose of organizing a Woman's Presbyterian Foreign Missionary Society, auxiliary to the Woman's Foreign Missionary Society of the Presbyterian Church of the United States, the Presbytery convened for this purpose at Delaware, Ohio, June 9th, 1874. Rev. Thomas Hill led the devotional exercises. Rev. Wm. G. March was elected chairman, and Rev. N. S. Smith, Secretary. Addresses were

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made by members of the Presbytery. A paper on Woman's Work for Woman was read by Miss Mary Pierce, of Ashley, and an able address given by Rev. W. F. Johnson, of India. Delegates were present from Brown, Ashley, Iberia, Radnor, Marion, Marysville, Milford Center, Trenton, Kingston and Liberty. A constitution was adopted and the following officers elected: President, Mrs. N. S. Smith, Delaware; Vice Presidents, Mrs. S. D. Waugh, Marion; Mrs. W. G. March, Marysville; Mrs. Robert Wyllie, Trenton; Miss Mary Shedd, Mt. Gilead; Miss Jennie Stevens, Radnor; and Miss S. J. Cellar, Liberty; Recording Secretary, Miss Mary E. Pierce, Ashley; Corresponding Secretary, Miss H. M. Merrick, Delaware; Treasurer, Mrs. C. H. Perkins, Radnor.

The convention adjourned to hold the regular meeting of the Presbyterial Society at the same time and place as the spring meeting of Presbytery. During the following year nine auxiliary societies were formed, viz.: Trenton, Marion, Delaware, Mt. Gilead, Kingston, Brown, Milford Center, Berlin and Iberia. Marysville had organized a society two years previously, in April, 1872. Many bands for young people's work formed in the churches. When the General Assembly asked Presbyterian women to undertake educational work in Home Missions, a Woman's Synodical Society was organized in 1882. Marion Presbytery formed a department of Home Missions. Its officers were the members of a committee chosen by the Presbyterial Society and confirmed by the Synod. They are Chairman, Secretary and Treasurer. The auxiliary societies have in all these years contributed to Home Missions, and now have separate organizations for Foreign and Home Missions. Scholarships and Bible Readers have, much of the time, been supported by the Presbyterial Societies, and, at the time of the 25th anniversary, held at Marion, in 1895, the society was supporting two representatives of our own Presbytery, Mrs. Mary Coe McDowell, of Milford Center,



MRS. W. G. MARCH

in Mosul, Turkey, one of our Persian missions; and Miss Mary Snodgrass, of Delaware, in Tung Chow, China. The annual report for that year gives the number of auxiliary societies in the Presbytery as twenty-one. For the first twenty-five years of the organization of the Presbyterial Society, the amount of money contributed to Foreign Missions was \$16,378.20; to Home Missions, including boxes of clothing, \$6,365.83.

In 1878, Rev. N. S Smith closed his work in Delaware, and on account of his removal, Mrs. N. S. Smith resigned



MISS H. M. MERRICK

as president. She was an earnest worker and succeeded in organizing societies in nearly all of the churches. Mrs. Smith was succeeded by Mrs. W. G. March, of Marysville, who proved to be a worthy and efficient successor. After serving one year Mrs. March resigned, on the removal of Dr. March from Marysville. Mrs. Brown, of Milford Center, was then elected president and served the society faithfully for two years. Mrs. March then returning to Marysville, was again elected president. Under her direction and inspiration all of the societies continued to prosper and each year increase their contributions. Mrs. March continued as president of the society until 1898, when age and ill health compelled her to resign, and Mrs.

W. C. Butcher, of Marion, was called to take her place, proving to be a worthy successor.

Mrs. Butcher continued as president until 1905, when she was succeeded by Mrs. S. E. Barlow, of Marion. Mrs. A. Thompson has continued as secretary, and Mrs. A. B. Robinson as treasurer for many years past. The names of the officers of the Foreign Society at the present time are: President, Mrs. S. E. Barlow, Marion; 1st Vice Pres., Mrs. J. H. Clingan, Delaware; 2nd Vice Pres., Mrs. Milton McMillin, Mt. Gilead; 3rd Vice Pres., Mrs. A. C. Crist, Delaware; 4th Vice Pres., Mrs. J. C. Galbreath, Iberia; 5th Vice Pres., Mrs. Prior Cox, Prospect; Recording Sec'y, Mrs. Alvin Thompson, Marysville; Cor. Sec'y, Mrs. N. N. Coe, Mt. Gilead; Treas., Mrs. A. E. Robinson, Marysville; Sec'y of Literature, Mrs. W. L. Warner, Marion; Sec'y of Y. P. S. C. E., Miss Adah O. Chapin, Prospect. There are twenty-two auxiliary societies. The amount given last year was \$1042.03. Foreign Missionary supported by the Society, Miss Mary Snodgrass, Tung Chow, China.

The Woman's Home Missionary Society was organized as a separate society in 1884, and Mrs. V. T. Kingman, of Delaware, was chosen President. Before that time there was simply a secretary and treasurer, under the Home Mission Committee of the Foreign Missioanry Society. The present officers of the Home Missionary Society are: Pres., Mrs. G. M. Wilber, Marysville; Sec'y, Mrs. Wm. McRoberts, Delaware; Ass't Sec'y, Mrs. M. W. Battenfield, Delaware; Treas., Mrs. H. B. McMillin, Mt. Gilead; Sec'y of Freedmen, Miss Mary Thompson, Marysville; Sec'y of Literature, Mrs. S. E. DeWolfe, Marion; Sec'y of Temperance, Mrs. D. L. Sellers, Marion; Sec'y of Y. P. S. C. E., Miss Adah O. Chapin, Prospect.

The Home Missionary Societies contributed last year,

\$956.33. They do not support a Home Missionary, but send their money directly to the Board for the general fund.

The following persons have gone from Marion Presbytery as missionaries:

Calvin W. Matteer, together with his wife, Julia Brown Matteer, both from Delaware, went to China in 1862. Mrs. Matteer has since died, but Dr. Matteer is still engaged in active work.

Mrs. Sarah Green, of Chesterville. Went to China in 1864. While there married Rev. Samuel Dodd, remaining in active work fourteen years.

Dr. H. N. Allen went from Delaware, first to China, in 1884, then to Korea in 1885. Has done a great work in Corea.

Annetta May Bartlett, of Mt. Gilead. In Mexico from 1887 to 1896.

Miss Jennie Smith, of Marysville. Started for Utah, but died before reaching her work.

John H. Shedd, of Mt. Gilead. Went to Persia under American Board.

Mary Coe McDowell, of Milford Center, missionary in Persia; went in 1887, and still engaged in active work.

Miss Minnie Evans, of Jerome. Under Freedman's Board.

Marcellus Bowen. Missionary to Turkey under American Board.

George D. Buchannan, of Chesterville, to Victoria, Australia.

Miss Mary Snodgrass, of Delaware. Went to China in 1892, and still engaged in active work.

Miss Margaret Brown Capp, of Delaware. Went to China in 1871. Died while on the field.

Miss Margaret A. Grier, of Delaware. Went to China in 1895. Married Mason Wells, teacher and evangelist, Lai Yang, China.

Mrs. J. N. Wright, formerly Miss Mattie Evans, of Jerome. Went to Persia in 1892. Wife of Dr. Wright. Still engaged in active work.

Miss Anna Ross, of Brown. Went to Mexico and has since died. Missionary about 20 years.

If our space would permit, a biographical sketch of these persons would be given. The successful work they have done deserves more than a passing mention.

The Young People's Department of the Presbyterial Societies was organized in obedience to the conviction that effective work should commence with the children and youths of our churches. The importance of these lines of work cannot be overestimated. The Young People's department is one wheel in the missionary machinery of Presbyterianism.

The first definite Presbyterial organization of the young people was effected in 1896. Mrs. Nelson A. Cellar, of Marion, was elected Secretary in that year, and proved an active, capable worker. On her removal from the Presbytery in 1904, Miss Nancy G. Campbell, of Delaware, was chosen to discharge the duties of the office, and served very efficiently for one year. In 1905 Miss Adah Chapin, of Prospect, was elected to the office, and is the present secretary.

With each succeeding year, the work broadens. More interest in training the children is being shown. Each of the Children's Bands and Junior C. E. Societies has been accomplishing excellent things in missionary instruction and inspiration. Enthusiasm for Mission Study is another mark of progress.

At present (1908) we have thirteen Christian Endeavor Societies, six Junior C. E. Societies, and five Mission Bands.

The missionaries assigned to them for partial support are Mr. H. G. Brown, Principal of the Indian Training School, Tucson, Arizona; Mr. Albert Reid, Evangelist among the mountaineers, Jupiter, North Carolina; and Rev. George Doolittle, Zidon, Syria. In addition, the children contribute for work among the Freedmen.

In 1902, an overture was received from Bellefontaine Presbytery, proposing to unite with Marion Presbytery. Marion Presbytery voted in favor of the union. A request was sent to the Synod of Ohio, asking permission to unite, which request was granted, the union to be consummated when certain financial obligations were met by Bellefontaine Presbytery.

A committee was appointed by the Synod of Ohio to arrange for a joint meeting of the two Presbyteries. This committee, supposing all barriers were removed, met and arranged for the joint meeting, to be held at Marion on the evening of September 22nd, 1903. Marion Presbytery received the report of the Synodical Committee's plan at it's next meeting at Liberty, but Bellefontaine, at their meeting at Galion, on September 22nd, 1903, rejected the plan by a vote of one majority. Marion Presbytery met at Marion as arranged, but, as the Bellefontaine Presbytery did not appear, the union was called off, much to the regret of a large number, who thought a larger Presbytery would do better work than the two small ones.

CONCLUSION.

At the division in 1837 the Presbytery divided as follows: 760 went with the New School branch, and 600 remained with the Old School branch. There were, at the time of the reunion in 1870, 20 ministers and 27 churches assigned to the reformed Marion Presbytery, and 1969 mem-

bers. The membership made a gradual increase every year until 1905, when it reached 3441. The churches and ministers have remained about the same. At this time, 1908, there are 26 churches and 18 ministers, with a total membership of 3423, being a loss of 2 ministers and 1 church, and a gain of 1454 in membership.

As will be noticed in the history of the churches that a few have been dissolved, and others have been organized to take their places.

The Sabbath School membership reported in 1873 was 1573. In 1908 the report shows 2885. All the churches have been rebuilt or repaired and enlarged since the reunion, and are in good, modern condition, having kept pace with the advance in all other conditions of life. The outlook for the future is hopeful.

THE STANDING RULES OF THE PRESBYTERY OF MARION.

MEETINGS OF PRESBYTERY.

1. The Stated Meetings of Presbytery shall be three in number; and shall be held as follows: Spring, the 2nd Monday of April; Fall, the 2nd Monday of September; Winter, the 1st Monday of December. The hour of meeting, in each case, is to be determined by the Committee on Arrangements.
2. Pro re nata meetings may be called by the Moderator, after regular request has been made, when any emergency requires a meeting sooner than the time to which Presbytery stands adjourned. The expense attending such a meeting shall be borne by the Church or Minister in whose interest the call is made.
3. The Session of the Church in which the meeting is to be held, together with the Stated Clerk, shall be the Committee on Arrangements
4. The Presbytery shall spend at least one-half hour in devotional exercises at 10 o'clock of each morning session of the Stated meetings.
5. At the Spring Stated meeting, provision shall be made for certain hours of joint sessions with the Woman's Missionary Societies, as may seem expedient.
6. The half-day previous to each Fall Stated meeting shall be devoted to the interests of the Sabbath School work, and the Stated Clerk, together with the Chairman of the Sabbath School Committee, shall make provision for the same.

OFFICERS.

7. The officers of the Presbytery shall be a Moderator, Stated Clerk, Permanent Clerk, Temporary Clerk, and Treasurer.

8. The Moderator shall be elected at each Spring and Fall Stated meeting, and shall serve until his successor is elected. He is to preside at all meetings of Presbytery during his term of office, and preach the sermon at the following Fall or Spring Stated meeting.

9. The Stated Clerk, Permanent Clerk and Treasurer shall hold office for three years, or until their successors are elected.

10. The Stated Clerk shall keep the records of Presbytery; conduct all correspondence not otherwise provided for; keep and call the roll of Presbytery (that of ministers in the order of ordination,) prepare a docket of business for each stated meeting; prepare the Annual Report of Presbytery after each Spring Stated meeting, and forward the same to General Assembly, and present an Annual Report of Presbytery to the Synod. He shall receive for his services Thirty Dollars per annum and contingent expenses.

11. The Permanent Clerk shall keep an accurate record of the proceedings of Presbytery, conveying the same to the Stated Clerk at the close of each meeting; and shall report to Presbytery at its Fall Stated meeting, on anything in the Minutes of the General Assembly calling for the attention of Presbytery.

12. The Temporary Clerk shall be elected at each Spring and Fall Stated meeting, and shall serve until his successor is elected. He shall mark and file all papers, enroll the names of all members arriving af-

ter the opening of Presbytery, and act as a Committee on Leave of Absence.

13. The Treasurer shall collect from the churches the annual assessment, and report at the Fall Stated meeting all delinquencies; keep a careful account of all Presbyterial funds; present an annual written report of the finances at the Spring Stated meeting; present an estimate of the expenses for the year at the Fall Stated meeting, with an assessment to meet them; and pay out money only on the order of Presbytery.

14. Five Trustees shall be elected to serve for terms of five years each, one to be elected at each Fall Stated meeting of Presbytery. All property and trust funds of the Presbytery shall be entrusted to their care, and a report shall be required at each Fall Stated meeting.

TEMPORARY COMMITTEES.

15. The following Temporary Committees shall be appointed by the Moderator:

(a.) At the Spring Stated meeting: Bills and Overtures, Judicial, Committees on Sessional Records, Finance, Arrangements.

(b.). At the Fall Stated meeting: Bills and Overtures, Judicial, Narrative of the State of Religion, (to serve at the next Stated Spring meeting), Minutes of General Assembly (the Permanent Clerk), Arrangements.

16. The Temporary Committees shall be constituted as follows:

(a) Arrangements—The Stated Clerk, together with the Session of the Church with which Presbytery is to meet.

(b). Narrative of the State of Religion—One minister, who shall be appointed at each Fall Stated

meeting, to serve at the next Spring Stated meeting. He shall receive written reports which the Sessions of all the Churches shall send to him at least one week before the Spring Stated meeting, and report at that meeting on the state of religion in the Presbytery.

(c). Sessional Records—One minister and one elder to one or more Records, who shall examine the Records of Sessions as to their harmony with the rules of Presbytery, as well as to whether they are orderly, correct, and complete, and shall report to the Presbytery their approval or their exceptions. The Temporary Clerk shall copy the approvals or criticisms, as adopted by Presbytery, in the respective books, and present them to the Moderator for his signature.

(d). Finance—One minister and two elders, to which shall be referred all matters pertaining to assessments on the churches, and the auditing of the Treasurer's accounts.

(e). Minutes of Synod—One minister, who shall report at the Winter Stated meeting on any matters of special interest or importance in the Minutes of Synod.

(f). Each of the other Temporary Committees shall consist of two ministers and one elder.

STANDING COMMITTEES.

17. The Standing Committees shall be as follows:

(a). Examining Committees—(1) Experimental Religion and Motives in seeking the Ministry; (2) Theology, Systematic and Practical; (3) Languages; (4) Church History; (5) Arts and Sciences; (6) Sacraments and Church Government; (7) English Bible.

(b). Benevolent Work.—(1) Home Missions; (2) Foreign Missions; (3) Education; (4) Sunday School

Work; (5) Church Erection; (6) Relief of Disabled Ministers; (7) Freedmen; (8) Wooster University and the College Board; (9) Temperance; (10) Systematic Beneficence; (11) Young People's Societies; (12) Evangelistic Committee; (13) American Tract Society and American Bible Society; (14) Presbyterian Brotherhood.

(c.). Committee on Presbyterial History.

18. The Moderator and Stated Clerk shall constitute a Nominating Committee, whose duty it shall be to nominate the members of Standing Committees once every two years, at the Winter Stated meeting of Presbytery; and at any meeting of Presbytery, they shall suggest names of men for vacancies in the Standing Committees, for approval by Presbytery.

DUTIES OF STANDING COMMITTEES.

19. Each of the Committees on Benevolent Work, not otherwise provided for, shall consist of one minister and one elder, and shall make themselves conversant with the conditions and needs of the various causes represented by them, and promote the interests of their respective causes throughout the Presbytery. Each Standing Committee shall be required to report at least once during each fiscal year.

20. The Home Missions Committee shall consist of one minister and one elder from each county within the bounds of Presbytery. This Committee shall stimulate the Churches to give regularly and liberally to Home Mission work, including the care of all the Churches of the Presbytery; exercise the powers of Presbytery ad interim, in the supervision of vacant churches, organization of new churches, and in granting permission to members of other Presbyteries to labor within our bounds.

21. The Sunday School Committee, in addition to its ordinary duties, shall provide for a Sunday School Observance Day, on the afternoon of the day on which the Fall Stated meeting of Presbytery may convene. If Presbytery should convene at a daytime hour, the Chairman of the Sunday School Committee and the Committee on Arrangements shall plan for the Sunday School Observance Day, as may seem expedient. In co-operation with the Stated Clerk, full provision shall be made for this purpose in the program of Presbytery.

22. The Committee on Presbyterian Brotherhood shall look after the spiritual interests of the men of Presbytery, by the organization of men's societies, and in co-operation with the Executive Committee of the Presbyterial Brotherhood Union, shall arrange for an annual conference devoted to work among the men of the Churches.

23. The Committee on Young People's Societies shall consist of one minister and two elders.

24. To the Committee on Presbyterial History there shall be forwarded by the Sessions of the Churches the historical report of the Church to Presbytery, at least two weeks before the meeting of Presbytery. The Committee shall prepare and submit to Presbytery at each Winter Stated meeting a compact history of Presbytery for the current year, not to exceed 1500 words in length, except in unusual circumstances. This history shall note all accessions to the ministry, organization of churches, erection of church or manse buildings, revivals of religion, outgoings of missionaries, great moral movements, removals by death from the ministry or eldership, large gifts to benevolences, and other circumstances of peculiar interest. The history, after its approval, shall be engrossed in a book kept by Presbytery for the purpose.

25. The several Standing Committees shall have power to endorse, with the authority of Presbytery, all applications to the Boards which may be necessary in the intervals of Presbytery.

MINISTERS, LICENTIATES AND CANDIDATES.

26. Ministers incapacitated from attending the Stated meetings of Presbytery, unemployed ministers, and all licentiates and candidates connected with Presbytery, shall report annually, in the last week of March, to the Stated Clerk, their address, and how they are employed.

27. No minister shall serve as a Stated Supply for a longer period than one year for the same Church or Churches, unless for reasons satisfactory to Presbytery.

28. Ministers of other Presbyteries who desire to labor within our bounds during the interval between meetings of Presbytery, shall present their credentials to the Committee on Home Missions; and no minister shall be permitted to supply any of our vacant churches without the permission of the Committee on Home Missions, or at least one of its members.

29. Ministers of other denominations, applying for admission to Presbytery, shall not be received without examination, particularly in Theology, the Sacraments, and Church Government; and the same educational qualifications shall be required as are demanded of our own candidates, except in clearly extraordinary cases.

30. A minister called to the pastorate of a Church, shall not enter upon the duties of the office until the call has been placed in his hands by Presbytery.

31. When a Pastor or Church requests Presbytery to dissolve the pastoral relation, Presbytery shall appoint a Committee of three to hear and investigate

the request, and report with recommendations at the same meeting.

32. When any matter concerning differences between a Church and its Pastor, or affecting the standing of any minister, licentiate, or candidate, shall be introduced, the Presbytery shall immediately go into private session, and so remain while the matter is under consideration.

CHURCHES AND SESSIONS.

33. Two Elders and the Pastor constitute a quorum, except where there is but one Elder in the Session.

34. The Pastor, (except in extraordinary cases), or the minister appointed as such, or the Stated Supply, should be the Moderator of the Session.

35. Elders must be ordained, and ordination by the laying on of hands is recommended.

36. Elders must be installed, where chosen to office in another Church than that in which they were ordained.

37. Elders may be elected to serve for terms of three years, at the expiration of which, if re-elected, they must be re-installed.

38. Sessions shall revise their Communicant Rollis annually, and upon the basis of that revision, report their enrollment to Presbytery.

39. Sessions shall make regular appointment of representatives to all meetings of Presbytery, making a record thereof in the Minutes of Session.

40. Sessions shall report at the Spring Stated meeting of Presbytery whether the Church has made full financial settlement with its Pastor, according to agreement.

41. Sessions shall report at the Spring Stated meeting of Presbytery whether their churches have

been given opportunity to contribute to all the regular Boards of the Presbyterian Church, as recommended by the General Assembly, and whether they have responded accordingly.

42. Sessions shall report at the Fall Stated meeting of Presbytery the number of subscriptions to the Assembly Herald in force in their Churches.

43. Sessions shall pay to the Treasurer of Presbytery the annual assessment on the Church, at or before the Spring Stated meeting of Presbytery.

44. A revised roll of Elders, with the post office address of each, the date of ordination, and the date of installation in that Church, shall be presented to the Stated Clerk by the Clerk of Session at the Fall Stated meeting.

45. When a Committee is sent by Presbytery, at the request of a Church, to perform any service, the necessary expenses of such a Committee shall be defrayed by that Church.

46. It is enjoined upon Churches obtaining occasional pulpit supplies, to render reasonable compensation to the ministers for the same.

47. No Church shall engage the services of a minister, until all financial obligations to the former minister shall be satisfactorily settled.

48. No Church shall engage as a Stated Supply a minister not belonging to this Presbytery without first obtaining its consent, or in the interval of its meetings, the approval of the Committee on Home Missions.

49. When two or more Churches have been grouped together by Presbytery, under the care of one minister, it shall not be allowable for any one Church to sever that relation without good and sufficient reason; and not then, until Presbytery has given its sanction; or, until after due conference has been had with the

Moderator and Chairman of the Home Mission Committee, and their sanction has been received.

50. "All proceedings of a Congregation shall be reported to and reviewed by the Session of the Church, and by its order, incorporated in its Records."—Book of Dis., IX,-1-71.

51. When a Church becomes vacant, Presbytery shall appoint a Moderator of the Session to serve until the Church shall be regularly supplied.

SESSION RECORDS.

52. Each Session shall keep a neat, correct, and complete record of its proceedings, in a bound volume having numbered pages.

53. In the Records of Session, the date, place of meeting, and names of members present shall be recorded.

54. All meetings of Session should be opened and closed with prayer, and record made of the fact. If, however, the meeting of Session follows a regular service of the Church, it is permissible for the opening prayer to be omitted.

55. In recording admissions to the membership of the Church, the following formulae are recommended: "A. B., having given satisfactory evidence of Christian knowledge and faith in the Lord Jesus Christ, was admitted to the sealing ordinances of Baptism and the Lord's Supper." In cases in which the applicant has been baptized: "A. B., having been previously baptized, and having given satisfactory evidence, etc., was admitted to the sealing ordinance of the Lord's Supper."

56. Record shall be made of all dismissals, and of elections, installations, and resignations of Pastors, Elders, and Deacons.

57. Letters of Dismission can only be granted by the Session, or by a Committee appointed for the purpose, consisting of not less than two elders, whose action shall be reported to the Session at its next meeting for its approval and record.

58. No Session or Committee shall grant a Letter of Dismission without specifying a particular evangelical Church to which it is issued.

59. Minutes of Session shall be read and approved before they are engrossed upon the pages of the Record, and that fact duly recorded.

60. Sessional Records shall contain the annual statistical report, and at least the substance of the Narrative sent to Presbytery at the Spring Stated meeting.

61. Sessional Records shall be presented to Presbytery for review at each Spring Stated meeting.

ORDER OF BUSINESS.

62. The following general order of business shall be observed unless otherwise ordered by Presbytery:

Opening Exercises.

Moderator's sermon.

Constituting Roll.

Election of Officers.

Report of Committee of Arrangements.

Reading of the Record.

Appointment of Temporary Committees, and reference to them of appropriate business.

Roll-call for Reasons for Absence from last meeting.

Correspondence of Stated Clerk.

Unfinished Business.

Reports of Standing Committees.

Report of Treasurer.

Reports of Special Committees.

Election of Commissioners to General Assembly, or delegates to Synod; also permanent officers, triennially.

New Business.

Reports of Special Committees.

Reports of Temporary Committees.

Determine Place of Next Meeting.

Reading of Minutes.

Adjournment.

SUMMARY OF RULES OF ORDER.

63. The following Summary of Rules of Order is printed for convenient reference:

The Moderator shall open the Session at precisely the hour appointed. He shall vote, when the voting is by ballot; and charge the judicatory when sitting in a judicial capacity. In his absence, the last Moderator present shall preside.

Three ministers and as many elders as may be present shall constitute a quorum.

No member shall retire without leave.

Members may speak once on questions of order, postponement, commitment; and twice on all other questions.

A majority may lay on the table, and also take up what was laid on the table.

Two-thirds can reconsider at the same Session.

Three-fourths of those present at the decision can take up a question indefinitely postponed.

The following questions are not debatable, viz., to lay on the table, to take up business, to adjourn, to call for the previous question, to appeal from the decision of the Moderator.

A motion upon which debate has arisen shall not give place to any other motion, except it be to adjourn, which always shall be in order; to lay on the

table; to postpone indefinitely; to postpone to a day certain; to commit; to amend—the precedence of which shall be in the order in which they are herein arranged.

An amendment, and also an amendment to an amendment, may be moved; but a motion to amend an amendment to an amendment shall not be in order.

The yeas and nays may be ordered to be recorded by a vote of one-third of the members present.

64. Presbytery shall be governed in its proceedings by the "General Rules for Judicatories," approved by the General Assembly.

65. The Rules of Presbytery may be suspended at any time by a vote of two-thirds of the members present and voting, such suspension being temporary, and for a specific object.

66. Amendments to the Standing Rules may be proposed at any meeting, but shall not receive final action until the next ensuing stated meeting.

67. These Standing Rules shall be in force from and after their adoption, and all former Rules not in harmony therewith are hereby repealed.

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